

The Living Church

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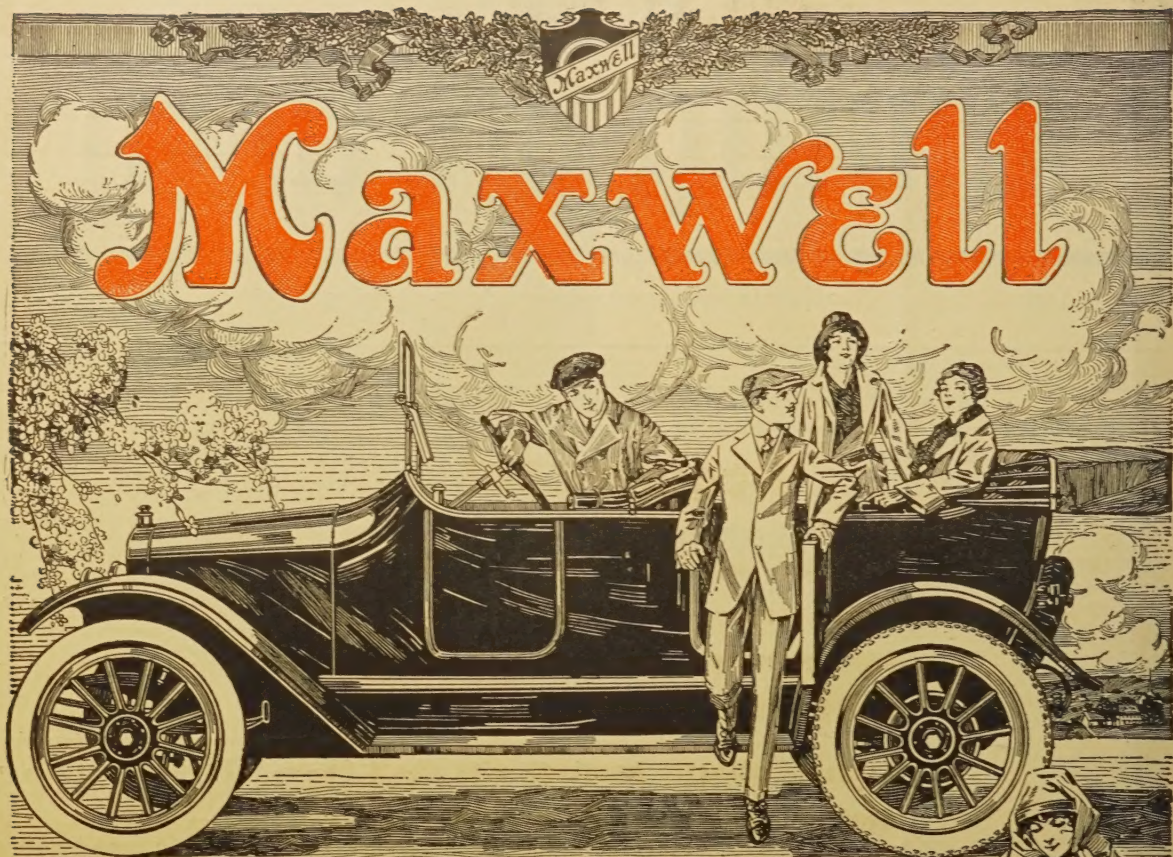
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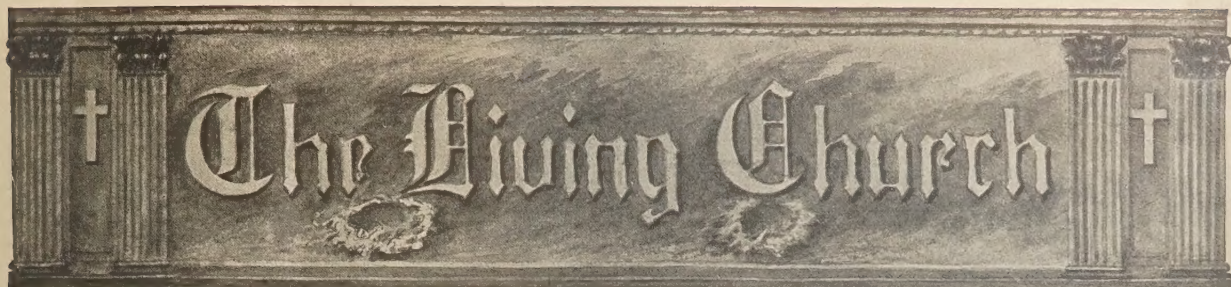
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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 3, 1915

NO. 10

Requiescant

In lonely watches night by night
Great visions burst upon my sight,
For down the stretches of the sky
The hosts of dead go marching by.

Strange ghostly banners o'er them float,
Strange bugles sound an awful note,
And all their faces and their eyes
Are lit with starlight from the skies.

The anguish and the pain have passed
And peace hath come to them at last,
But in the stern looks linger still
The iron purpose and the will.

Dear Christ, who reign'st above the flood
Of human tears and human blood,
A weary road these men have trod;
O, house them in the home of God!

FREDERICK GEORGE SCOTT

With Canadian Forces, near Ypres, May, 1915

EDITORIALS AND COMMENTS

American Citizenship and Ideals

THE day is finally passed when the Fourth of July was an occasion for making the eagle scream, for pulling the lion's tail, and for offering up the lives and members of scores or more of our children upon the altar of patriotism. We began a better order by insisting upon a "Sane Fourth." There was behind that movement chiefly the desire to protect our children from injury—a very laudable desire. Happily the casualties of the day have been greatly reduced.

But we are now trying to build something really constructive on the foundation of the Sane Fourth. The events of these past months have shown us that forswearing foreign allegiance is not necessarily equivalent to making good American citizens. We have assumed that naturalization meant full acceptance of American ideals and equally repudiation of whatever is distinctively foreign. We have learned that a great mass of naturalized American citizens think of their citizenship in language that requires the use of a hyphen to describe it aright. "German-American"—to cite the most conspicuous use of the hyphen in connection with citizenship—is treated, not by critics, but by organizations of large numbers of citizens who accept the designation, as implying a particular differentiation from plain, unhyphenated "American." A St. Paul judge was quoted last week as bluntly informing a group of newly naturalized citizens that they were henceforth to think of themselves not as "German-Americans" or "Austro-Americans" or "Italian-Americans" but, like the rest of us, as plain, unlimited Americans. All of us, other than Indian-Americans, trace our descent, whether immediately or remotely, to some foreign country. All of us, therefore, might express our citizenship in terms that would limit its scope if we were willing thus to narrow our own ideals—and throw the great ideal of Democracy to the winds.

But our fathers of Revolutionary days did not endure the hardships of a seven years' war for the purpose of creating a British-American nation, with perhaps a Holland-American and a Swedish-American state interspersed. When their Declaration of Independence was launched, it was a final farewell to their former allegiance and a definite assumption of the responsibilities and duties of a new citizenship. When the Constitution was adopted, it was intended as a complete merger into common American citizenship of any previous distinctions as to birth. The United States of America was to be a nation of men and women filled with the American ideal and desirous of working it out together as American citizens. When difficulties arose with France, nobody thought of inquiring what stand would be taken by Franco-Americans. When friction arose with England and finally developed into war, nobody suggested a possible embarrassment from the large number of Anglo-Americans who had settled among "us." It is a new condition that has arisen in our own day, whereby we must think of groups of our citizens in hyphenated terms which distinguish them from other citizens. Quite accepting the protestations of loyalty to their American allegiance which these hyphenated groups have given us, we have the right, as plain Americans, to ask them to think of themselves also as plain Americans, repudiating any other description and treating as negligible the fact of their birth in a foreign land. If the earlier Americans are willing to offer full and free citizenship to new-comers, they have a right to ask that these will accept it in the spirit in which it is offered—or leave it. The British-born Americans gave that proof of their Americanism in 1776. The Holland-born gave it. The Swedish-born gave it. The German-born gave it. The French-born gave it. We have a right to ask that what these were able to do in the days when Democracy was in the founding, be also done by the later comers who have accepted the invitation of America to all who truly enter into the American ideal, to make their homes in this country and unite with us in realizing those principles of a free Democracy which were propounded to the world in 1776.

VARIOUS PLANS have been suggested whereby, in this sobering year, we may lay stress upon the sacredness of American citizenship. A "National Americanization Day committee" consists of such citizens as President Nicholas Murray Butler, Thomas A. Edison, Cardinal Gibbons, General Leonard Wood, and others of distinction. Their proposal is that the Fourth of July this year be treated as Americanization Day. In working this out, their method is thus described:

"The idea, as already set forth in posters and in instructive literature distributed in mills and factories, schools and colleges and civic and commercial organizations, is, roughly, to round up a great proportion of the fifteen million foreign-born residents of America on Independence Day and, aside from the time-worn patriotic exercises of the day, to imbue newly naturalized citizens and aliens with the full sense of what America means to them.

"In its preliminary work, the Americanization Day committee believes it has already stirred civic leaders, educational authorities, and employers, particularly, to a new sense of what the foreign-born population means to America. Letters from a great number of prominent citizens have borne expression to the effect that the responsibility of the Americans towards the alien should be more fully met.

"The manner in which the Americanization Day programme will be carried out will vary somewhat in the different cities, but a large number of them will follow the suggestion of the general committee as to holding a reception to which the foreign-born, whether citizen or not, will be invited to meet their city officials and other prominent citizens. Arrangements are being made in a number of cities for the use of auditoriums with large platforms on which the most recently added citizens will have special seats of honor. A special feature of the occasion will be the recitation in unison of the oath of allegiance to the United States, as the American flag is unfurled. Pageants and patriotic motion pictures will be a part of the programme in some cities.

"The United States Commissioner of Education, B. P. Claxton, who has issued an official circular endorsing the movement, says that among the things which the speakers on Americanization Day should emphasize are: 'That every foreign-speaking person in America should learn English by attending the public schools, because the English language is the master key to American opportunities and life, and the first step to real citizenship; that every illiterate immigrant should learn to read and write so that he can read American newspapers and attend personally to his business matters; and that adults and children, native and foreign-born, be given civic training in both evening and day schools, so that every one in our country will understand the functions of our government, the principles of democracy, and for what America stands.'

We have received also a suggestion from Dr. Sidney L. Gulick, representative on International Relations of the Federal Council of the Churches of Christ in America. Dr. Gulick's proposal is this:

"Let the Fourth of July be the one day in the year on which to give citizenship to aliens. Also,

"Let all American-born young men (and also young women in states that have established woman's suffrage) be formally admitted to citizenship on the Fourth nearest to their twenty-first birthday. Let them also take the oath of allegiance to the Stars and Stripes. Let each community provide a splendid and solemn and patriotic ceremony with processions, banners, bands, badges, and dignified by welcome orations and responses.

"Already in some cities welcome is formally extended to aliens who have become citizens during the year. Splendid, but not enough! My proposal is this: Not only let aliens who have taken out their 'final' naturalization papers, but also let all young men, even native-born Americans, before they cast their first ballot, be formally received into the rights, privileges, and responsibilities of citizenship. And let this initiation ceremony be held on the great birthday of the nation, the Fourth of July."

Dr. Gulick would have the Fourth of July become the great festival of initiation into American citizenship, first by voluntary practice and then by act of Congress. He suggests the following steps toward that end:

1. Let our national Commissioner of Education be requested

to prepare three text books to be used by all applicants for citizenship throughout the country: one on the History of the American People, the second on the Ideals of Democracy, the third on Methods of Government—local, state, and national. Each book should not be larger than one hundred pages and suited in style and treatment for young people in their later teens.

"2. Let the state or county school superintendents provide for the holding of examinations at suitable times during the months of April and May for all who wish to participate in the Citizens' Birthday ceremony. The examinations should be free, the expense being met by appropriations by state legislatures.

"3. Let only those aliens and those young men who have passed these examinations and received certificates be allowed to take part in the Citizens' Birthday ceremony.

"Until Congress passes a law requiring the passing of such examinations as a condition for the exercise of suffrage rights, no American-born young man could be compelled to take the examinations; but popular opinion should be developed that would sweep all young men into the patriotic movement. Those who decline to take the examinations should be refused a part in the patriotic ceremony and should be made to feel the moral disapprobation of the community."

To this we may add the movement which the Sons of the American Revolution launched some few years ago whereby the ceremony of naturalization should be made more dignified and impressive. The applicant for the high dignity of American citizenship should be made to feel that a great gift is being bestowed upon him. America expects of every one of her citizens that henceforth he will work toward the realization of American ideals alone, and seek, with all other American citizens, to make the Stars and Stripes symbolize a united people, banded together to form a nation that will seek higher ideals than have yet been attained by any nation on earth.

We submit also a suggestion of our own. Whatever be the form which the Fourth of July celebration shall take in any American community, let us be particular that Americans of German and Americans of British birth or descent shall *work together*, stand together, sit together, in the closest harmony. Each one of these former aliens can serve the ideal of American Democracy this year in a way that none of the older American citizenry can. Let the naturalized former Englishman seek out his fellow-American, the naturalized former German, and show him some particular act of kindness. Let the sometime German do the same with respect to the sometime British subject. Let the descendants in this country of nations that are now at war with each other cultivate especially cordial relations here with the descendants of the enemy-nations. Let our foreign-born or descended citizens practise this, this year, on a nation-wide scale. So shall they make a splendid contribution toward the realization of American ideals; of those ideals which led them or their fathers to throw in their lot with the builders of Democracy in this country.

BUT WHAT ARE THOSE IDEALS?

It is of little consequence that America is gifted with *bigness*. An elephant is bigger than a man and can shout louder, but is not therefore nobler among God's creatures than his keeper.

The world will never be content to test Democracy by theory. The question that will inexorably be asked is: Does it *work*?

Now it will "*work*" only to the extent that the rank and file of the people are able to assimilate the American ideal of *world-service*.

It is nothing to us that perhaps we can conquer other nations; we don't want to conquer them. It is nothing to us that we are rich and can build the greatest army and navy that the world has ever seen; we don't want to build them.

The American ideal is one of SERVICE TO HUMANITY. We earnestly long to serve the nations now at war and to help them to resume normal national life and international relations. We earnestly long to serve our Mexican brothers, as we served our Cuban brothers, by helping them to help and to govern themselves. We earnestly long for the prosperity of the nations of South America. We would help them to solve their various national problems in their own way. We do not wish to interfere with their sovereignty nor to force them into our ways of living. We long to help our wards in the Philippines. We obtained their land by conquest from their conquerors, then scrupulously paid for it in cash; Americans hate demands for war indemnities from conquered people. We are holding the Philippines in trust for themselves that ultimately

we may do for them what we did for Cuba—give them sovereignty in their own land and encourage them to govern themselves.

There have, indeed, been blots in the realization of the American ideal. We have dealt unjustly with the Indian. We have enslaved and often debauched the Negro, and then given him a pretense of citizenship without fitting him to exercise its duties. We have neglected Alaska. We have been unsympathetic and overbearing in dealing with our Latin-American neighbors and have too often earned the dislike, if not hatred, which they feel for us. We have permitted abuses among our own people. We have allowed and in many of our states still allow unrestricted child labor. We have been slow to give adequate protection to the laborer and particularly to women in industry. We have allowed the natural resources of our land to be used selfishly for the benefit of the few instead of for the common good of the whole. We have allowed slums to be created in our cities and have been indifferent to the "submerged tenth"—probably, in fact, a larger proportion than that—whose lives are lived in slum degradation. We have not found a way to adjust a minimum wage to the cost of living, nor to give employment to all who honestly seek it. We have such disgusting revelations of venality in high places as have been given to us most recently by grand juries in Indiana but which are confined to no one locality or state. These are the discrepancies between the American ideal and American practice, and the elevation of practice toward ideal is very slow indeed, is fraught with constant opposition from our own citizens, is attended with many backward steps and false moves. And through all this mass of failures and abuses, the world is peering back of the highflown utterances of American Fourth-of-July orators and is asking, sometimes flippantly, sometimes longingly, sometimes sneeringly, *Does it work?*

Well, fellow-Americans, does it?

THE DEMOCRATIC IDEAL is, and must always be, a failure unless the mass of citizens are dominated by it.

We propound cure-alls for the evils that we discern in our democracy. We recall our officials—sometimes because they have done wrong, sometimes because they have done right. [Test the principle of the recall by its applicability to the Governor of Georgia to-day.] We enact the referendum, and then wonder whether the people will vote right or wrong. We enact statutes for social advance and then find "jokers" in them or run up against the stone wall of unconstitutionality. Instead of our constitutions being charters of freedom to a free people, we find them fetters to restrain their advance.

How, then shall we advance toward the great American ideal?

In just one way. *By permeating our people with the Christian religion.*

Thus will they be led, very slowly, to make American national practice conform to American national ideals. Our ideal is noble; our practice is too often ignoble. Our religion has been too largely self-centered. We have not applied it sufficiently to our relations with society, with business, with government.

Patriotism, civic and social service, are a form of the exercise of our religion. Leave these out and we have left a stunted religion, unrelated to life. Take these apart from religion, and we are seeking to achieve results without adequate cause.

The world has never seen the long-continued example of a successful, non-Christian democracy. We do not believe it ever will see it. And the world will never see Democracy realize its own ideal until the Christian religion has done a far larger work than it has yet done among the citizens of the United States.

Well, then, do we make our national holiday a day of religious observance. It is through our religion that we shall achieve our national ideal.

THE modern science of penology had two severe shakings last week, both of which tend to aid us in determining on right principles. When Governor Slaton commuted the sentence of Léo Frank to life imprisonment, he braved the indignation of his state but he also made his appeal to mankind and to eternity. Whether Frank is guilty or not guilty of one of the most atrocious crimes in the annals of the state

Shakings of
Penology

we do not presume to know; but we are mistaken in the Georgia character if the sober second thought of its people does not rally to the support of their governor for his moral courage in taking this stand, *because he deemed it right*, when public opinion, though with him in the nation at large, was opposed to him in his own state.

And the frightful murder of the warden's wife at Joliet, by one of those convicts who owed much to that honor system in which she had been so ardent a leader, has shaken the whole system from which advanced social thinkers had expected so much. The system is right, nevertheless, though perhaps one current fallacy may have been shaken out of it. That is the idea, so widespread to-day, that crime is necessarily the result of some social misfortune or lack of opportunity. Crime may, indeed, have such an impelling cause, and much of it does; but back of crime lies the fact of sin, and back of sin lies the fallen nature of man which tempts him to sin, and back of that lurk the devil and all the powers of darkness. No amount of social or economic opportunity can overcome these forces that pull man toward the level of the beast. Nothing but the power of Jesus Christ is strong enough to counteract that influence. A sentimentalism that hopes for something else to lift humanity up is doomed to failure.

If we could be great enough in this hour of shocked horror at the murder, we might be able to see that Mrs. Allen's death is to be counted among the world's noblest martyrdoms and thus to be seen as a sweet offering of her life to Almighty God and to the saving of humanity. For she was a victim of her own sublime confidence in the strength of the good that there is in the human soul. That good failed her in the person of her murderer; but her confidence in it has ennobled thousands of other convicts, has brought the best that is in them where it can do battle, in their own characters, with the worst and enable them to win out, and has brightened the image of God in great numbers of those who, by her death, will be spurred on to vindicate the confidence which she reposed in them in life. Being of the pure in heart, she saw God in every man and every woman, no matter how low they had fallen; and so she passed, through the bitter sweetness of martyrdom, to the fuller and brighter and eternal nearness to God as He moves among His children in the glories of perfect life.

God grant that the thousands of convicts in Joliet, and in other prisons throughout the land, will see that each of them has it in his power to prove whether or not her confidence in him and his better self was misplaced.

THE Church, and particularly the editor of THE LIVING CHURCH, is indebted to Mr. W. R. Stirling for the frank statement of considerations which impelled the vote in the Board of Missions committing that body to participation in the

The Panama Conference

Panama Latin-American conference. Perhaps it is germane to point out that though we now know that this action has

been contemplated for considerably more than a year, this is, so far as we know—we are ready to be corrected if we are wrong—the first utterance to the Church at large in regard to the matter that has been made by the proponents of the plan. The Church wants earnestly to be in touch with the work of the Board of Missions. It longs for leadership. It yearns to be treated as a reasoning and reasonable body, and as the real administrator of the missions of the Church. If somebody—presumably its President—had taken the Church into his confidence before this vote was taken, had frankly explained the situation and told what it was desired to accomplish, all this present unhappy situation could have been avoided. It is quite true, as Mr. Stirling intimates, that there is a widespread feeling that "the majority vote has ridden somewhat rough-shod over the minority." We should go further than this and say that, in a matter so obviously divisive, there is a widespread feeling that the Board has ridden rough-shod over the consciences and convictions of great numbers of their best friends and constituents. It is this that hurts. It was so unnecessary to do what was done in this particular way. The whole story could have been told in advance, as far back as last year, and the discussion have been invited before the vote was taken. Mr. Stirling, we are confident, is one of those who would have welcomed the discussion and would have been guided very largely by it. As things have turned out, we who believe this action is unwise, and who were not given the opportunity to present that view in advance, are

obliged now to choose between remaining utterly silent or making our protest in such wise as to seem to be making an attack on the Board—which we bitterly dislike to do. We have not been given our "day in court." With Mr. Stirling, it will be entirely beyond our comprehension "if the lay men and women of the Church permit this question so to harden their hearts as to cut off their gifts which should be forthcoming to promote the coming of God's Kingdom upon earth," and we have even refused to print in our columns a few letters from excited and aggrieved correspondents, feeling this sense of injustice, who have hastily suggested this manner of reprisal; but it is still more beyond our comprehension that the Board of Missions should unnecessarily have created a condition wherein anyone should feel that way.

We shall not discuss Mr. Stirling's letter in detail, especially since we feel very grateful to him for writing it, and since we desire to defer any further extended presentation of our own views until the expressions of the mind of Churchmen have been given, when we shall probably review the correspondence and particularly the literature of the proposed conference, which, we think, is rightly to be taken as the view of its proponents. It is true that Bulletin No. 1 states that this conference is "on the same general lines as the World Missionary Conference in Edinburgh," but this is pathetically untrue, as the literature of the two shows, and as Mr. Silas McBee, of the Edinburgh Continuation Committee, has clearly indicated. The statement itself is one more instance in the long chain of blundering in connection with the matter. On the legal side—the least important of all the phases of the question—it is not maintained that the action became illegal by virtue of the defeat of the Goodwin resolution but rather that it was beyond the rightful jurisdiction of the Board from the start, and that those who thought otherwise in regard to a somewhat similar matter referred it to General Convention in the hope of obtaining a declaration to the contrary and were defeated. But we have little interest in that aspect of it. It is not a question of the legal but of the moral bearing of the vote on the Goodwin resolution; a question of what is the moral value of a vote of the policy-determining body of the Church, which purported to carry no coercive mandate. As to the distinction between "conference" and coöperation," it is to be noted that the body making the preparations for the conference describes itself on its letter-heads and in all its literature as "Committee on Coöperation in Latin-America," and the circulars from the beginning have thus described the scope of the conference.

The whole situation is to us dismal, depressing, and wholly unnecessary. We thank Mr. Stirling for thus presenting the view which may be presumed to be that of the majority in the Board. Believing thoroughly, as we do, in the principles of "conference" and "coöperation" among Christian people, we are yet unable to agree that this is a wise exercise of those principles. And just when so many Americans are trying so hard to promote that broad spirit of "Internationalism" which Bishop Anderson has so powerfully enunciated, and particularly with reference to South America, it is especially depressing to find the spirit of the religious world so far behind the spirit of the world's statesmen, as exemplified in the friendly relations cultivated by our own State department with the nations south of us, through the Pan-American bureau. Let nobody deceive himself into thinking that this proposed conference rises to the level that Mr. Barrett and his associates are so earnestly trying to reach in international relations.

With Pan-Americanism we have enthusiastic sympathy. For Pan-Christianity we have earnest hopes. In Pan-Protestantism we have no desire to participate. We stand for larger, broader views of Christianity than those which have been shown by the Board of Missions.

THE sudden death of Bishop Toll need not shock us. It is the way a strong man desires to die—in the harness.

Seldom has a Bishop so thoroughly captivated a diocese as did Bishop Toll. Called in advanced age to become Suffragan to one of the strongest Bishops in the American Church, though much junior to himself in years, Bishop Toll's sweet simplicity of character and broad sympathy won the hearts of clergy and laity from the outset. He had long been associated with them before he was elected to the episcopate, yet there were no jealousies to be assuaged, no misunderstandings to be corrected, no mistakes to be forgotten. Bishop Toll, as Suffragan,

took a place in the affections of the diocese as a matter of course, and the mourning for him now will be the spontaneous outburst of a united diocese, every part of which loved him as a father.

God give rest and peace to his sweet soul, and grant perpetual light to irradiate him!

EIGHT months have elapsed since the opening of THE LIVING CHURCH WAR RELIEF FUND. Dividing the interest of our readers, necessarily, with many other appeals for relief, the response has been a noble one.

War Relief Fund

The American churches on the continent of Europe faced a perilous position at the outbreak of the war. Established to be the temporary spiritual homes of American people in the chief centers of the continent, and supported by the contributions of travelling and resident Americans, they found themselves at one fell swoop deprived of their means of support and—in most instances—overwhelmed with the most pressing demands for relief. In this emergency Archdeacon Nies, who added to his local duties that of European correspondent for THE LIVING CHURCH, turned to the Church at home with the story of the immediate needs of each of our centers of work. THE LIVING CHURCH RELIEF FUND was promptly opened, and, through the generosity of our readers, all of the American churches in Europe have been kept open as American centers of influence in the several cities, doing the work that came nearest to hand; in Germany relieving cases of stranded Americans and English, in France and Switzerland ministering as best they could to such of the vast number of refugees as they could reach, in Italy sending the first aid that was given to earthquake sufferers and relieving the inevitable anxiety as to keeping the churches going when Americans had fled, and, within these last few days, giving war relief as well. The expressions of appreciation that have been received from these several centers have, we believe, shown the great value of the assistance that has been extended to each.

The temporary absence of Archdeacon Nies from his post in Switzerland—he is now at Munich in temporary charge owing to the resignation of the Rev. W. W. Jennings and the impossibility of obtaining a successor under present conditions—has thrown the distribution of the fund back upon the editorial office, since it would be obviously impracticable for the fund to be administered from Germany, however confident we should be that the Archdeacon—almost alone in Europe—would retain his world-point of view even in a belligerent country. Letters from Rome have led to a remittance of \$300 to the rector there for use at his discretion, and other distribution will be made as needs are shown by the several clergy. Letters have been sent from this office to each asking for information as to present conditions and needs and also for some indication as to what budget may probably be needed for the balance of the year or beyond. We are not oblivious to the fact that the column of contributors is growing shorter and the totals less. Our readers may be assured that as soon as we can tell them that the American churches in Europe are able to maintain their own burdens without this assistance we will very gladly do so. In the meantime we fear that the need for their continued gifts is not yet over, particularly as our church in Rome is responsible for a large work, including that among students, which would normally be carried on without difficulty and cannot now be abandoned in the face of the greatest need.

The following are the contributions for the week ending Monday, June 28th:

Louis W. Austin, Washington, D. C.....	\$ 15.00
Mrs. M. M. B., Long Beach, Calif.....	5.00
Church of the Ascension, Pittsburgh.....	12.35
A Boy of St. Mary's, Hamilton Village, Philadelphia.....	2.00
St. Stephen's Sunday School, Delmar, N. Y.*	1.50
"Canada"†	48.00
Mrs. Julia S. Smith‡	2.00
Miss Mabel T. Plaisted, Bangor, Maine‡	5.00
Total for the week.....	\$ 90.85
Previously acknowledged.....	12,333.69
	\$12,424.54

* For relief of Belgian children.
† For relief of Belgians.
‡ For relief at Lausanne.

ANSWERS TO CORRESPONDENCE

"NEW IDEA."—The Preaching Stole, when worn by a deacon, is fastened together at the left side by means of a hook and eye placed 4 1/4 inches from the ends; the ends of the stole do not cross, being merely

brought together so that the edges touch; these fastened ends hang at the deacon's left side, under his left arm. When the deacon wears the Eucharistic Stole, it is crossed and fastened together (so that it crosses under the deacon's left arm) a trifle below the waist-line. A deacon does not wear stole-ends hanging in front.

SOUTHERNER.—Grape juice, unfermented, is used rather largely for sacramental purposes among Protestant sectarians but is not lawful in the Church.

THE NEED FOR TEACHING

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF WYOMING]

I SPEAK to the clergy. Will you not teach more? Ignorance of the props of religion in this place and time is pitiable. The Church is an unknown institution. The Bible is a sealed book. Men, I think, grudgingly grant the Church a meed of superstitious reverence but pass its doors; and give an unusable Bible large place upon the center table but read it not. The Bible as a book to read is in many places as uninteresting and unprofitable as the *Congressional Record*, but as a book to study is absorbingly wonderful. Will you not try to make it so to your people? Have you inaugurated a Biblical course this year? Have you analyzed a book or embellished a theme in a special series of addresses, or better, in a study class especially organized for the purpose? Have you preached a series of sermons on the Creed? Have you taught or embellished the Catechism? Have you had a definite end in your preaching and teaching at any period of the year? Have you plowed, harrowed, sowed, and irrigated with a view to the ultimate reaping, or have you been experimenting in new pastures with untried instruments and unknown varieties of seed, or rather traveled along the highway gleaning what you could between the fences? Our people need *teaching*. They have definite opinions based largely upon their feelings and the prevailing customs. They are often unsympathetic with and critical of the Church theology and practice. They do not know. You may exhort them long to observe the Church rules. They heed you not. Tell them why, intelligently and sympathetically, and appeal to loyal observance, and many will respond.

HUNGERING AND THIRSTING

"Christ gives the Bread of Life to those who hunger and thirst"

Why seems my Lord no longer near
As I tread my weary way?
Why are the clouds so dark and drear,
And dull and cold the day?

Why do I hear no note of the song
That once made glad the night?
Why drag the hours so slowly on
As I watch for the morning light?

Is it that I have lost the way
That once I so gladly trod,
And that humble duties are thrust aside
That once were done for God?

Oh, bring me back to the narrow path,
And with hidden manna feed!
Let me be again Thy loving child
And the Christ life let me lead.

Let me kneel at Thy altar, Lord, once more,
Hungering and thirsting for Thee,
And there receive the Bread of Life,
And the Blood that was shed for me.

For me, dear Lord, for so Thou hast said,
For me, with my sin-sick soul;
Then let me arise as one from the dead,
For Thou shalt make me whole.

Then back to Thy children, dear Lord, I will go,
To serve with a quiet mind;
And the peace that from Thee to my heart shall flow,
I will strive to help them find.

C. E. B.

God, who calleth us, Himself gives us the strength to obey His call. He who is with us now to call us will be ever present with us, in all whereto He calleth us. All in His purpose and love, every degree of grace and glory, lies wrapped up in His next call. All eternity of bliss and the love of God will, through His grace, accompanying, following, lie in one strong, earnest, undivided giving of thy whole self to God, to do in thee, through thee, with thee, His gracious, loving will.—Pusey.

MY BROTHER'S KEEPER

By H. C. TOLMAN, D.D., LL.D.

FIFTH SUNDAY AFTER TRINITY

ONE dark night, as I was walking the street of a great city, a young man met me who, to judge from his dress and conversation, was poor and illiterate. He had recently heard some lecturer express his views about Adam, and on our walk the stranger conversed with me on the likelihood that Adam was the first man. His views were very crude. He had a vague and misty conception of early civilization, and had patched from his fragmentary and blind knowledge several ingenious theories respecting God's plan and mode in peopling the world.

As he turned to leave me at the door of his humble home, he said: "I have been this evening to help some poor families in one of the forsaken streets of our city." Then he added, half apologetically, "You know we ain't the only people in the world."

I thought to myself how little it mattered what the man's theories were about Adam and about the early history of the world. There was one thing he did know—the only really essential thing—and that was he knew Christ and the Christ love and service.

I wondered, as I walked along and entered a fashionable street of the city and looked at the houses of the rich and cultured, if they knew the spirit that my humble friend had expressed in a way so homely and yet so significant, "We ain't the only people in the world."

No, we are not, and for the others God is holding us accountable.

Yes, we are our brother's keeper. He will be made glad or sorrowful, strong or weak, uplifted or degraded, courageous or unmanly, inspired or discouraged, by every deed we do, every thought we think, every word we say.

He will see or he will not see Christ revealed in our lives.

The measure of our Christianity is the measure of our revelation of the Christ spirit.

God gave us dominion over physical forces to subdue the earth and the air, to fight disease, to dispel ignorance, and every step of our dominion has been marked by a corresponding advance in civilization.

But with man a new law was born. Not the law of dominion, for that means the oppression of the weak, but the law of service recognized in the great truth that we are our brother's keeper.

The reversal of these two laws is disastrous.

To minister to disease is to spread pestilence and death.

To subdue man is the tyranny of power over weakness, the aggrandizement of the few at the expense of toiling millions.

Yes, we are to subdue the physical, we are to fight our passions, our pride, our greed, but we are to serve the spiritual, we are to minister in love and sacrifice.

Then the world will know that we have been with Jesus.

How careful we should be that every act of ours is worthy of messengers of Christ.

Arnold of Rugby removed all the signs of prohibition which had been hanging on the wall. He said, "From this time I shall treat you as gentlemen on your honor." Then it was looked upon as a smart thing for students to deceive. But the boys said, "We can't lie to Arnold, for he trusts us."

It happened that one of the boys was accused of drunkenness. Arnold called him and said, "If this is repeated you must leave the school, for you are unworthy the spirit of Rugby." Some time after he asked the tutor about the young man, and the tutor replied, "Have you not heard? He is a changed boy." Arnold sent for him and asked the reason. The boy replied that it was a personal matter and that he would rather not tell. Arnold said, "I respect your feelings, but I want to know for my own satisfaction." The boy answered, "I kept saying 'I am unworthy of Rugby.' I took a bar of steel, heated it white hot, and branded an 'R' in the hollow of my right hand. I said, 'I shall never stretch forth that hand to do anything unworthy of Rugby.'"

Is the cross branded on our heart that no deed, or word, or thought of ours should ever be unworthy the Christ of service?

DIVINE PROVIDENCE means the arrangement of all our life, not only of its bright side, but also of its dark. It may mean sickness as well as health; death as well as life; loss as well as gain; peril as well as safety; shipwreck by sea and accident by land; murrain to our flocks; sickness in our homes.—Anthony W. Thorold.



IT stands on the hillside, embowered in green, that hospitable Wessex vicarage I remember so pleasantly. Queen Anne's reign saw it built; but the garden encircling it is older, and the church that lifts its square tower behind it is fifteenth century, or thereabouts. Where else but in rural England could such a grouping be found?

Nothing has been changed for generations: Blackmore Vale is not in the full current of modern progress, and the railway is far off. The thatched cottages are vine-covered, with flower-beds encircling them, and blossoming hedges and borders everywhere. One has to look twice for the village: it is a single street, with five or six errant houses scattered along by-roads. But on all sides the great green hills roll upward, sheep pasturing along their sides, with now and then a bit of woodland for contrast. Except the vicar and the squire, there are no local gentry; and, for several reasons, the squire doesn't count. So we at the vicarage are a society unto ourselves—and very good society, too, let me tell you; for, besides the grown-ups, Grace is thirteen in actual years (though twenty sometimes in grave helpfulness) and Paul is nearly six. What could be better?

This is the way it came about. The vicar, being an intelligent Churchman, reads THE LIVING CHURCH through, from



STAGTHORPE PARVA CHURCH

cover to cover, nor skips even this discursive department. Once he met a statement of mine that I had never seen a smock-frock in actual daily wear, but that I had been told I might find them in some remote corner of Berks or Dorset. Whereupon he wrote at once to say that in his parish one old man, well on towards ninety, still wore the antique vestment, and bade me come to make his acquaintance. "If that is not sufficient inducement," the vicar added, "I have two children just at your favorite ages, who want to make friends with you." Quite enough! I left Hampshire by way of Bournemouth, and was presently deposited at the vicarage garden gate, to be welcomed with that unfailingly hearty and simple hospitality which is one of the glories of England.

Grace is a sort of Parson's Assistant, helping with the parish calls, carrying dainties to the sick, and keeping a watchful, quasi-maternal eye over "her boys," i.e., all the village youngsters. So it fell to her, naturally, to show me the beauties of Stagthorpe Parva and its vicinage. Well she did her task, too, and *con amore*. First of all, we paid a visit of ceremony to Richard, last of the smock-wearers. Immensely pleased he was, too, that he should be so distinguished; and here he and his nonogenarian wife smile at you from their snug cottage—rent one-and-threepence a week. For my sake they spoke ordinary English, with something of an effort; but Grace assured me that they were much more interesting in broad Dorset.

OVER THE HILLS we climbed, one memorable afternoon, all the vale spread out behind us like a picture, and dropped down into a forgotten shrine—venerable, indeed, long before the

land of the Britons received the light of the Evangel. Cerne Abbas, it is called, the first word recalling a Keltic tribe and the second added because of the great Augustinian monastery that once stood there. Nothing is left now of that except the splendid gate-house and some lesser fragments, fallen to base uses at the Abbey Farm. But, high above the little town, carved in the chalk of the hillside after the fashion of the Berkshire White Horse, stands a mighty giant, club over shoulder, menacing, terrible. Daisies encroach upon his outlines; one can sit very comfortably on his eyeballs, after a breathless climb. But there he has stood for ages uncounted—perhaps since the dim twilight of Palæolithic man; and I hope he may stand long enough to see the waste places at his feet rebuilt and the valley echoing to the sweet chorus of the *Opus Dei*. Stranger things have happened.

The war-clouds were just beginning to lower that July week of my visit to Stagthorpe Parva. Who could have guessed then all that has since happened? Grace writes of all "her boys" who are fighting for freedom on land and sea; and there

on the Atlantic coast. The American army is ridiculously small, and the militia are almost without arms or training; so it would be easy to seize the most important sea-ports, destroy the public buildings and means of transport, paralyze commerce, and impose heavy indemnities. The effect of this policy (against which no effective resistance could be organized) would be so upsetting that America would make peace on the invaders' terms!

Not pleasant reading, is it? And much of it is quite true. Nor can we say that it is all merely professional speculation, without any practical bearing on governmental policies. Similar professional theses have been bloodily carried out, against solemn assurances, pledged words, and all the dictates of honor. I do not want to see any portion of our land put to ransom, any of our universities in flames, any of our people victims of "frightfulness." If that be jingoism, make the most of it!

WITH THAT FEELING in my breast, I gave up the better part



CERNE ABBAS

are aching hearts in Blackmore Vale, I know. Well, *Deus dabit his finem*. May it be soon!

SOMEONE called me a "jingo," the other day, half in jest, half in earnest. Like all partisan nicknames, "jingo" is undefinedly offensive: it means something the user of the term doesn't like; but he would be troubled to give it any precise significance. If jingoism is to believe that a policy of disarmament carried out by a single nation apart from others is suicidal; that it is better to get full value in efficiency for money expended on our army and navy than to waste half the appropriations in political "jobs"; that it is safer to trust the heads of our fighting forces as to what is needed than to be guided by amateur advice from college presidents and heads of social settlements; and that an ample army and navy are no more anti-Christian than an adequate police force; then I am quite content to be written down a jingo, member of the American Peace Society as I am. I believe in arbitration and the Hague Court; I abhor the homicidal mania of aggressive wars. But so long as there are homicidal maniacs on thrones, it will be necessary to resist their onslaughts; and that means preparation.

I have just been reading a book, by a General Staff officer of a great European power, which, in the interest of neutrality, I forbear to name. It is called *Over-Sea Warfare*, and outlines with childlike ingenuousness how America could be overwhelmed by a swift and well-planned attack. The American navy would probably be defeated in any general engagement; for it is weak, anyway, and has, besides, two coasts to defend. It would therefore probably withdraw to the protection of the harbor defenses, says our staff-officer, leaving the high seas free for the transport of several army corps to be landed at undefended points

of two days recently to a journey that had for its objective a single thrilling moment, when the world's mightiest super-dreadnaught slipped down the ways out into the East River, as the bands played The Star-Spangled Banner. There were sixty thousand of us gathered in the Brooklyn Navy Yard in democratic fellowship. How the June sun blazed down! Every window, every point of vantage was crowded. Marines, blue-jackets, officers in white uniforms, pervaded the crowd. But it was a cross-section of America there displayed, the American good-humor, patience, and neighborliness outstanding.

The mighty *Arizona* towered above us in her naked black and red; and I compared that vast bulk to the *Lusitania*, hoping another end for the battleship. Just at high tide the whistle sounded, the trigger was released, the hammers smote manfully on the blocks, and swiftly, surely, silently, this newest defender of our country took the water. How we cheered! "We do get something for our income tax!" my neighbor exclaimed. (I won't tell you what I said, for the reason above stated!) But it was worth the journey, with all its dust and heat; and I am glad I went. Long live the *Arizona*; and may she have a galaxy of consorts!



RICHARD AND HIS WIFE

PERHAPS we do not think enough what an effective service prayer is, especially intercessory prayer. We do not believe as we should how it might help those we so fain would serve, penetrating the hearts we cannot open, shielding those we cannot guard, teaching where we cannot speak, comforting where our words have no power to soothe; following the steps of our beloved through the toils and perplexities of the day, lifting off their burdens with an unseen hand at night. No ministry is so like that of an angel as this—silent, invisible, known but to God.—*Elizabeth Rundle Charles*.

DO WHAT is pleasing to Jesus Christ, and neglect nothing which pleases Him.—*Lorenzo Sompoli*.

Church Is Saving Alaskans from Starving and Churchmen Must Make Good the Debt Incurred

THE LIVING CHURCH has received the following from Bishop Rowe, indicating an immediate need:

To the Editor of The Living Church:

The enclosed letter, though dated six months ago, has only reached me. I feel that it is of enough interest to ask the courtesy of its publication in your columns, and if any of your readers should be moved by this plain tale of starving Esquimaux to send money for Mr. Hoare's use, the treasurer of the Board of Missions will be glad to forward any sums he may receive, marked "Special for Point Hope."

Faithfully yours,

P. T. ROWE,

Bishop of Alaska.

Fort Yukon, Alaska, June 6, 1915.

[COPY OF A LETTER FROM THE REV. A. R. HOARE, OF POINT HOPE]

My Dear Bishop:

JANUARY 12, 1915.

We are faced with a serious condition here. The people are in a state of starvation.

As you know, the collapse of the whaling industry hit them pretty hard and they had to trust entirely to their trapping to provide means with which to purchase tea, sugar, flour, etc. Now this has failed them; not more than one hundred foxes have been taken, as against five hundred last year, and there is no prospect of more.

Last year Orin Rank was drowned and the supplies for his store lost, so that there is only the store run by Capt. Backlund on the Point. As soon as he got down to Kotzebue last fall and heard of the war, he sent orders that not more than \$3.50 was to be paid for fox skins, instead of \$12, \$14, and \$15 that had been paid previously, and at the same time he raised the prices of all food in stock: flour, \$6 instead of \$5; sugar, \$14 per hundred instead of \$10, and so on. So that the people are virtually unable to buy "white man's grub" at all.

Then their natural source of food supply has been cut off, *i.e.*, the seals. Weather conditions have been so adverse that, instead of 1,500, less than fifty seals have been caught this winter, and this among 250 people. They cannot expect any food supply for another three months, when the ducks ought to begin to come.

The mission is endeavoring to cope with the situation to the best of its ability. We have organized a soup kitchen; we have put the large range sent in last summer into the club house and turned in all the food we can possibly do without from our own supplies, and bought all we can from Backlund's store. Rogers has generously guaranteed \$100, but we have had to run into debt for \$200, and this will not carry us through the three months, as the natives can get no credit and have nothing. I may have to abandon my trip to the Kobuk, shoot my dogs, and use the oogruk meat bought for dog food last spring. Rest assured we shall not let the people starve.

We are supplying a square meal once a day to 100 persons, and to 250 twice a week. The meal consists of half a pound of bread and a large bowl of rice, corn meal, rolled oats, or thick bean soup, with oogruk in it.

We expect to serve over 10,000 meals, and the indebtedness will amount to at least \$300.

Rogers is working nobly and is a great help.

Since writing the above, word has come that two people, starving at Cape Lisburne, started to walk over here for help, were caught in a blizzard and frozen to death.

A. R. HOARE.

REVIEW OF ENGLISH CHURCH UNION

Annual Report Comments on Events of the Past Year

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, June 11, 1915 }

THE President and Council of the English Church Union present to the members and associates, prior to the forthcoming fifty-sixth anniversary, their annual report for 1914-15, during which period 2,287 members and associates have been added to the Union, of whom 126 are in holy orders, and 2,161 are lay communicants. The number of persons who have joined the Union as enrolled associates is 1,368, of whom 390 were gained by the affiliation of thirteen guilds. The Lord Bishop of Kimberley and Kurunam has become a member of the Council as an Episcopal Vice-President, and the Archdeacon of Chesterfield as a Vice-President. The other changes on the Council involve the election of the Rev. the Hon. A. Hanbury-Tracy (vicar of St. Barnabas', Pimlico) and the Rev. the Hon. S. F. Tyrwhitt, Canon of Windsor.

After detailing some other items of interest concerning the Union, the President and Council proceed to comment with their usual perspicacity and sanity of view on various matters of present concern to Catholic Churchmen. With reference to the Bishop of Zanzibar's withdrawal from communion with the Bishop of Hereford in sacred things, there would appear to them to be some misapprehension abroad in regard both to the substances of that action and to the consequences involved. It is pointed out, in the first place, that the charge against the Bishop of Hereford of being a fautor of erroneous teaching involves no charge of formal heresy. Such teaching does not become formal heresy "until it has been deliberately and pertinaciously maintained against the decision of a competent tribunal." Again, the Bishop of Zanzibar has not excommunicated the Bishop of Hereford in the proper sense of the term. One Bishop cannot separate another Bishop from the communion of the Church. The President and Council are conscious of the debt which Holy Church owes to the Bishop of Zanzibar for his "fearless and continuous defence of such vital dogmas as those of the Person of our Lord and His Resurrection." But pending such action as may be taken by those who are chiefly concerned, it will be the wisdom of the Union, they say, patiently to await the development of the issue, and to refrain from all precipitate action.

Passing on to the Archbishop of Canterbury's statement on "Kikuyu," it is observed that the statement can only be regarded as the expression of his individual opinion:

"To a certain extent he makes that clear. It cannot be even taken as his opinion as Metropolitan, for it is impossible to maintain that Bishops who have acquired territorial jurisdiction in Africa belong to the Province of Canterbury. Nor can a Metropolitan speak authoritatively apart from his Provincial Synod. The statement is a grave one, but it does not possess authority as determining what may or may not be done. The President and Council further observe with much regret that His Grace has treated the whole matter rather from the point of view of rules and regulations of the Church of England than from either that of Catholic custom and discipline or that of Catholic theology. Catholic discipline and theology alike forbid the admission of those who are separated from the Church to communicate at her altars or to preach in her pulpits. A statement to the contrary must cause serious distress and grave offence to all loyal members of the Church."

The President and Council desire in conclusion to draw attention to consequences likely to be brought about by the present great war which can hardly fail to affect the future of the Church both in this country and abroad:

"Among the results of such changes we may look for are an increasing desire for unity amongst all who profess faith in our Lord. Opportunities will surely arise to promote the great work of reunion. It is no less certain that it will provoke great opposition and give rise to great difficulties. Preparation and readiness will be needed to meet both the one and the other."

Here in England the Church will need valiant defenders in regard to matters touching the Catholic faith and internal discipline as well as those which more directly connect the Church with the State and civil society. In regard to all these more directly domestic matters the E. C. U. we are again reminded, has fought a not unsuccessful battle in the past.

The Bishop of Zanzibar writes in this month's issue of *Central Africa* about the situation and outlook in his diocese in consequence of the war. The diocese has

Bishop of Zanzibar at last come, he says, to its day of trial: on War Consequences "The reconstruction of the diocese seems to some of us to be involved; a period of loss and uncertainty, of search—physical and spiritual; a period of domestic and household trouble, such as some European homes will have to face; not to speak of the loss in equipment and plant; and we shall have to face

it all without the inspiration of patriotism or the comfort of victory." But then they must face it as men and women whose business it is to "see the affair through." "Here, then, is your call to prayer and self-surrender," concludes the Bishop, "without which we shall accomplish little in the way of restoration and recovery."

The Archbishop of Canterbury presided at a united meeting held in Queen's Hall day before yesterday to promote the revival of family prayers among our people. Messages supporting the object of the meeting were received from the Archbishop of York, the Bishop of Oxford, and a number of distinguished peers and public men. The Archbishop, in his speech, attributed the decadence of the practice of family prayers to the rush and stir and movement of modern life and to the different circumstances in which family life was now lived. The war with its appalling horrors gave them an opportunity which they would be faithless indeed if they did not use. Field Marshal Lord Grenfell said he had often assisted at family prayers with Lord Roberts in the early morning, and there was nothing more inspiring than to see the old soldier reading a chapter from the Bible. Among the other speakers were the Bishop of Winchester and the Chaplain General of his Majesty's Forces.

It is understood that the proposed Church Congress at Southend on Sea in October is abandoned, the building in which it was to be held being required by the Government till the end of the war. J. G. HALL.

NEW YORK IS 250 YEARS OLD

Anniversary Celebrated Last Week

LORD MAYOR OF OLD YORK SENDS CONGRATULATIONS

Church Authorities Take Up the Gary Plan

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St. }
New York, June 28, 1915 }

ON Thursday, June 24th, New York City celebrated the two hundred and fiftieth anniversary of the installation of its first mayor. A bronze commemorative tablet, placed on the wall of the Aldermanic Chamber, to the right of the president's stand, was unveiled by Master Francis de Neufville Schroeder, ninth in descent from the first mayor, Thomas Willett. The tablet bears the legend:

IN COMMEMORATION OF
THE
TWO HUNDRED AND FIFTIETH
ANNIVERSARY
OF THE ESTABLISHMENT ON
JUNE 24, 1665,
OF MUNICIPAL GOVERNMENT UNDER
THE MAYOR
AND BOARD OF ALDERMEN
OF THE CITY OF NEW YORK
AS SUCCESSORS IN OFFICE TO
THE BURGOMASTERS AND SCHEPENS
OF THE CITY OF NEW AMSTERDAM.

The governor of the state, the mayor of the city, and many prominent officials and citizens participated in the exercises. Mayor Mitchel received the following message from the Lord Mayor of York, England:

"Mayor of New York: Citizens of old York unite with me in sending their congratulation to you and your fellow-citizens of New York on the two hundred and fiftieth anniversary of the installation of your first mayor. May Old and New York lead the way in the every-growing friendship between the great American Republic and the British Empire. New York has surpassed us in size and wealth, but we share with her a like devotion to the principles of humanity, self-government, and liberty, which are the common heritage of all the English-speaking peoples. LORD MAYOR OF YORK."

An appropriate reply was sent to the mayor and citizens of old York for their felicitous message.

At the same time and place a new municipal flag was received from the city of Amsterdam, Holland, and hoisted at the city hall. The flag, the first to be adopted by the city of New York, is made of three perpendicular stripes of blue, white, and orange. In the center is displayed the new seal of the city in which are depicted the beaver, wind-mill, and flour barrel. These remind the reader of the monopolies of the earliest days of New Amsterdam, but they do not tell the story of oppressive laws concerning civil life and religion. Very interesting reading

may be found in O'Callaghan's *Laws and Ordinances of New Netherland*, page 439, concerning "Quakers, Fugitives, and other Vagabonds." In Fisher's *Evolution of the Constitution of the United States*, page 358, it is stated that whatever religious liberty existed in New York was due to the English and the Lutherans, and not to the Dutch. Roman Catholics, Baptists, Quakers, and Jews were ostracised and refused the right to hold public worship. The original members of Trinity parish had much to do with the new era of religious liberty. In civil affairs it was noteworthy that the first town court erected by the Dutch was due to the persistence of Englishmen, but it was established, not on Manhattan Island, but at Hempstead, Long Island, a place then within the precincts of New Netherlands.

The Board of Religious Education of the diocese, at a meeting just held, gave serious consideration to the new Gary school plans.

The Gary School Plan It was decided last week by the Board of Education to open fourteen public schools of the Bronx to the new plan, and to spend \$1,875,000 in the Bronx alone to carry out the plan. Such action puts New York ahead of all other large cities in adopting this new plan. Clergy and school board members are enthusiastic concerning it. Of the money to be spent, \$1,000,000 is to go into new buildings, carrying the Gary ideals, and the \$875,000 into extensions of old buildings to provide recreational manual training, library, and vocational facilities.

The Board named a committee to canvass the matter of getting a trained superintendent, with assistants if possible and if needed, to the end that the Church in the Bronx may be ready for the innovations. The new plans will start in October. The region affected is the northern part, including that of the Bronx Church House, which may be utilized. Parishes include St. Paul's, the Advocate, St. James', St. Alban's, Holy Nativity, St. Martha's, and St. Simeon's. The Demonstration School at St. Mary's in Manhattan is eventually to be utilized for the plan.

By the will of Mrs. Mary Louisa Van Wagenen, who died on January 23rd last, charitable religious institutions will receive

Mrs. Van Wagenen's Bequests \$86,000. The General Clergy Relief Fund and Domestic and Foreign Missionary Society receive \$25,000 each; the City Mission Society, \$12,000; Home for Old Men and Aged Couples, \$8,000; Society for the Relief of Half Orphans and Destitute Children, and St. Luke's Home for Aged Women, \$5,000 each; St. John's Guild and the New York Bible Society, \$3,000 each.

About one thousand laymen have been in classes and conferences arranged and held by the Laymen's Efficiency League since January.

Laymen's Efficiency League These laymen have belonged in parishes as far north as Kingston and Poughkeepsie, and south to Staten Island. The causes of missions, social service, and religious education have been presented, and in parishes the functioning of material, and the part of laymen, have been considered.

Inquiry throughout the diocese brings out the fact that the Preaching Mission is welcomed, but that the period favored for it is

The Preaching Mission Advent to Easter, allowing parishes to select their week. Conditions vary. A Community Welfare week is favored, in which the parish gives thought, not so much to itself as to the community, and gives it along all lines, spiritual, social, financial, moral, civic. The spiritual is not neglected; the other parts are added, making a complete mission.

MISSIONARY EMERGENCY FUND

STEADILY is the Emergency Fund climbing toward its goal. The latest figure is \$240,000, an increase of \$9,000 in the week. Summer time is having but little effect on the receipts so far.

The latest statement from the Board's treasurer shows that the diocese of New York had given \$44,205, and Pennsylvania came next with \$28,734. Then comes Massachusetts, \$15,949; Newark, \$12,657; and Connecticut, \$10,345. In the Middle West, Ohio was leading the Fifth Province with \$4,567, and Chicago followed with \$4,439. Michigan's gifts were \$3,900, and Milwaukee's \$1,126.

Grace Church, New York, takes the lead in parochial offerings. Including the Woman's Auxiliary and other organizations this parish has given \$4,645.86. In Boston, Trinity Church made a thank offering to the fund on the tenth anniversary of Dr. Mann's rectorship. It amounted to \$2,261.24, which brings the total gifts of the parish up to \$2,505.24.

Some congregations are giving for the Emergency Fund as much as, or more than, their regular apportionments. St. Luke's Church, Montclair, N. J., did this by an effective plan. A suburban parish of 600 communicants, it paid \$266 more than its apportionment of \$2,617, and then held a house to house

canvass for the Emergency Fund. The rector and a layman had made strong addresses, and a committee of men and women was appointed to call at the communicants' homes on a certain Sunday afternoon. The result of their canvass was \$2,100 for the fund.

One rector says he is going to spend his summer vacation in personal work among his parishioners to see that every one of them, who possibly can, gives to the fund. Another one has organized his vestry, St. Andrew's Brotherhood, and Confirmation class into a committee to work for the fund, and for increased subscriptions for extra-parochial obligations. This committee meets every Sunday after the morning service to make reports and to discuss mission work in various parts of the world.

From across the water comes news of coöperation. The district of West Africa adopted resolutions urging hearty response, and requiring the presentation of the appeal to the people. One of the native missionaries asks the Board to retain one-fifth of his quarterly salary for the fund. He says that the extremely hard times will interfere somewhat, but that whatever is given "will show an earnest desire on the part of Church people in Africa, even in struggling Liberia, to respond to the appeals of the parent Church."

At the annual convocation of the missionary district of Honolulu, Bishop Restarick read the following letter:

"TO OUR DEAR BISHOP:

"We cannot give one day's salary to the Board of Missions because we are not big enough to work for a salary, so we each send you the price of one moving picture show. We hope there will be plenty of money for you to send to New York.

Lovingly,

"YOUR LAHAINA CHILDREN OF ST. CROSS SCHOOL."

Bishop Restarick declared that the children of Hawaii always set an example in giving to missions, their offerings this year amounting to \$1,300.

It is to the glory of the Church that it is rising with such generous enthusiasm to meet the Emergency crisis, but rather to the shame of many of its members to allow 1,500 parishes and about 4,000 individuals to make possible the present measure of success. As Bishop Lines well says in a recent letter to the Church: "We have not begun to get at our resources, and now the efforts should be everywhere to interest parishes and people that have not given, to see if we cannot finish well what we have well begun."

THE MISSIONARY EMERGENCY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEBRASKA]

THE challenge comes to me, my brothers, and it comes to you in this crisis of missions. The challenge is already stirring many of you up to good works, and to greater efforts than you have ever before made in pleading the cause of missions. Your efforts are bringing blessed results here and there in the diocese. The appeal for one day's income from each communicant in the diocese is bringing many unselfish and generous responses; the offerings from a number of our congregations, notably the Cathedral, have been the largest ever known in their history. I have the happy and grateful feeling that not only shall we have done more for the cause of missions than ever before, but that the hearts of our people are beginning to glow with the consciousness that "it is more blessed to give than to receive." Many a congregation is just beginning to learn its own strength in the way of Christian service and giving, and the joy of self-sacrifice. The emergency in the missionary situation has been the means of a self-revelation, and has shown them the possibilities and the results of a united and unselfish effort to meet the missionary challenge and opportunity. May their tribe increase, may their tribe increase. Amen.

In concluding this subject, I ask you, my brethren of the clergy, to lose no time and to spare no effort to bring the emergency needs of missions before your congregations.

"COME UNTO ME," says the holy Jesus, "all ye that labor and are heavy laden, and I will refresh you." Beg of Him to be the light and life of your soul; love the sound of His name; for Jesus is the love, the sweetness, the compassionate goodness of the Deity itself; which became man, that so men might have the power to become the sons of God. Love, and pity, and wish well to every soul in the world; dwell in love and then you dwell in God.—William Law.

REMARKABLE WORK OF BOSTON PARISH

Many Activities of Emmanuel Church Related

OTHER NEWS OF CITY AND VICINITY

The Living Church News Bureau }
Boston, June 28, 1915 }

AT the recent diocesan convention, during a discussion on Social Service, the Rev. Dr. Worcester of Emmanuel Church, Boston, made a stirring address, in the course of which he said that the chief responsibility for work of this sort rested on the individual parish, acting as a local center rather than on the diocese as a whole. He then referred briefly to the efforts of his parish to do its share. Emmanuel Church has a splendid and enviable record in such work. Beside maintaining the mission Church of the Ascension in the South End, where a large and valuable social work centers, a surprisingly extensive activity radiates from the mother church itself. It is situated in the Back Bay, and not in a poor quarter, but it is sufficiently near to several poor neighborhoods to reach large numbers of the unfortunate.

A visit to the parish house on Newbury street and a talk with members of the staff is a revelation. So large had this work become that in January, 1914, it was unified and strengthened by the formation of "The Emmanuel Social Service League." Beside the clergy and deaconess there are several paid workers who devote their time to the most intensive and constant social service. There are general meetings for groups of people, such as the Wednesday Evening Health Class, and individual treatment of nervous, tubercular, and alcoholic persons. A great many remarkable cures have been effected. All of every morning of the week is devoted to dealing with persons in trouble who come for help. Visiting people in their homes is also extensively carried on, and finally a regular correspondence is maintained with former patients who have moved away. A department for men's work exists, under Mr. Courtenay Baylor, and during the year a very large number of men have been helped, morally, spiritually, or physically. The coming year it is planned to extend the work in various directions and to arrange with the Episcopal Theological School of Cambridge for its students to take an active part in the parochial social service. The students will attend lectures on the subject and then will put their knowledge to the test by assisting in the work as it is actually carried on. There has been very little opportunity for most of the clergy to have such a training and it promises to be most beneficial. All people who are interested in modern and systematic relief work would profit by studying the remarkable social service at Emmanuel.

A reception was given to the rector of St. Ann's Church, Dorchester, the Rev. A. George E. Jenner, on June 23rd, to celebrate the thirtieth anniversary of his ordination to the priesthood. The parish hall was beautifully decorated, and after a musicale the senior warden, Mr. John W. Farrar, presented to the rector, on behalf of the parish, a Prayer Book and a private silver Communion Service. Fr. Jenner was very much gratified by these evidences of his people's affection. During the three years of his rectorship St. Ann's has shown marked growth.

The diocese mourns the Rev. Dr. Charles W. Duane, for seventeen years rector of the historic old Christ Church, at the North End, who entered into rest on June 19th, at Ventnor, N. J., aged 78. His last active service had been in Boston, some six years ago. He was a classmate of the late Phillips Brooks, at the Episcopal Seminary at Alexandria. He was descended from Benjamin Franklin and from William J. Duane, once Secretary of the Treasury.

Work has been begun recently on the new stone tower which is to be added to the Church of the Good Shepherd, Wareham, and it is hoped to complete it this summer. It is to be a memorial to Susanna Keith Pratt Tobey, a life-long member of the parish, and is the gift of her children.

A marble Celtic cross, five feet high, was dedicated on June 13th, to mark the site of the first church building of old St. Andrew's, on Church Hill, Norwell. The present church, one of the oldest in the diocese, is at Hanover.

Christ Church, Quincy, observed the fortieth anniversary of its consecration, on Monday, June 21st. The Rev. Reginald Heber Howe, D.D., sometime rector of the parish, made an historical address.

Independence day will be duly celebrated in the Cathedral on Sunday, July 4th. Dean Rousmaniere will preach in the morning and at 7:30 there will be a special service. The national flag will be carried in procession and Dr. Addison will preach. The singing of hymns in the Cathedral porch, before service Sunday evening, is proving a great help and inspiration to hundreds who line the street and listen reverently as they take part.

J. H. CABOT.

PHILADELPHIA PRIEST RETURNS
FROM JERUSALEMDr. Montgomery Tells of Conditions in Palestine
and Eastern Europe

The Living Church News Bureau }
Philadelphia, June 28, 1915 }

THE American School of Research at Jerusalem had only one student this year," said the Rev. James Alan Montgomery, D.D., who has just returned with Mrs. Montgomery and their three sons to their home in this city, after a year's absence. Dr. Montgomery says that he did not accomplish very much in Palestine.

"Students who started for the American school did not get there," he said. "The doors were open and I lived there but I did not do any work. I was hardly able to get outside Jerusalem because of the disturbed conditions.

"The majority of people in Palestine would welcome a change of rulers. There is no enthusiasm for the Turkish government. If the English or French could get control, it would be a good thing. It would give them a stable government, like that of Egypt.

"Palestine is a wonderfully fertile land, and if properly governed would be a garden. It is a wheat-growing and fruit-growing country. The climate is glorious. I never enjoyed such climate as we had in Jerusalem for three months."

Dr. Montgomery and his family had some difficulty getting away from Jerusalem. The American consul ordered them out because of disturbances. The Turkish government at first told all foreigners to leave; next this order was revoked, and no one was allowed to go; finally all were permitted to depart.

From Jerusalem the Montgomery family went to Egypt. They were there three months. During their sojourn the Turks attempted the conquest of Egypt. From Egypt they went to Greece. There they had an opportunity to see the elaborate ceremony of the Greek Orthodox Church. The King, Queen, and other members of the royal family, and the Prime Minister, Venizelos, took part in the procession. "The feeling of the Greek people is strongly for the Allies," said Dr. Montgomery. He expressed himself at the restraint of the Italians when they entered the war. He was in Rome at that time.

"The feeling was very strong against the Germans, as well as the Austrians," he said, "but the people were self-contained. There was no rioting. The crowds were good natured, but determined. They were much more reserved than I expected. They behaved like a lot of good natured college boys."

Dr. Montgomery's appointment as director of the American School of Research at Jerusalem was for one year only. This is the usual term. In the fall he will resume his chair of Hebrew in the Philadelphia Divinity School.

Bishop Rhinelander sent out a call to the clergy to attend a meeting in the chapel of the Church House on Tuesday afternoon,

June 22nd, to hear the Rev. James E. Freeman, D.D., of Minneapolis, speak on the Nation-wide Preaching Mission. Almost all the clergy of the diocese were there and the meeting was opened with a few remarks by the Bishop, introducing Dr. Freeman. Dr. Freeman explained the need of such preaching at this time. He referred to the "tabernacle" method, of which this city has had recent demonstration, and which was of doubtful spiritual value. After clearly stating the purpose for which the commission was appointed by the General Convention, the meeting was opened for discussion and questions. Dr. Floyd W. Tomkins offered a set of resolutions as follows:

"Resolved, That it is the opinion of the clergy of this diocese, that the diocese should take its part in 'the Nation-wide Preaching Mission' recommended by the last General Convention, if possible during the season of Advent, 1915. And further

"Resolved, That such mission be organized on the group system, with designated centers and mission preachers, to be supplemented by services in all the parishes of such groups. And further

"Resolved, That the organization of such preaching system be entrusted to a committee to be chosen as this meeting shall determine with power to increase their number, and to appoint such sub-committees as they may deem to be necessary."

After thorough discussion these resolutions were adopted with slight modifications. A motion was offered that the Bishop appoint twelve priests of the diocese on this committee. Some exceptions were taken to the group system. Also some to the appointment of the preachers. Some of the clergy felt that men might be appointed who would not be as dogmatic as they should in their teaching.

LET THIS be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only.—Thomas à Kempis.

SUDDEN DEATH OF BISHOP TOLL

THE Rt. Rev. William E. Toll, D.D., Suffragan Bishop of Chicago, dropped dead at 4:30 o'clock, Sunday, June 27th, while ascending the steps of the elevated station at the corner of Adams street and Wabash avenue, Chicago. His sudden death is a great shock to his many friends in the city, diocese, and country.

Bishop Toll was returning in apparently good health and spirits from Downer's Grove, where he officiated and preached at St. Andrew's Church in the morning. On leaving the Rev. H. A. Lepper, priest in charge of St. Andrew's, who escorted him to the railway station, the Bishop spoke in happy anticipation of a motor trip that he was about to take through Wisconsin this week.

Bishop Toll was born in Bedford, England, seventy-one years ago, and for forty-two years has been connected with the diocese of Chicago. He was educated at Nashotah, ordered deacon in 1871 and priest in 1872. He began his ministry as curate to Dr. Locke at Grace Church, Chicago. Thence he went to Cleveland, Ohio, as rector of St. James' Church, from 1872 to 1874, when he returned to Chicago as rector of St. Peter's, Sycamore, until 1881. From 1881 to 1907 he was rector of Christ Church, Waukegan. From 1907 to 1911 he served as Archdeacon of the diocese. On December 27, 1911, he was consecrated first Suffragan Bishop of the diocese of Chicago.

While curate at Grace Church he married Miss Antoinette Johnson, who survives him, as do two daughters, Miss Nellie Toll of Chicago and Mrs. C. O. Jones of Waukegan, wife of a former Lake county circuit judge, and one son, a farmer at Gray's Lake, Ill.

Bishop Toll was a man of unusual saintliness and sympathy; a faithful and tireless worker, full of good cheer and enthusiasm. He was alike near and dear to Bishop, clergy, and people.

"Give rest, O Christ, to thy servant with Thy saints, where sorrow and pain are no more; neither sighing, but life everlasting!"

The burial service will be held at 9:30 Wednesday at Grace Church, and will consist of a plain Requiem celebration and the Burial Office. The only music will be two hymns. Interment will be at Nashotah, the family and others leaving the city at 11 o'clock for that station.

WE BECOME living means to a great end; and all our inner salvation—our finding of Jesus—is seen, not to centre in ourselves, in our own gain, our own rescue, our own peace, but to lead out beyond itself; to have been our qualification for use and office, without which we could not be taken up, as workers with God, into that eternal husbandry whereby He sets Himself to win over the stubborn and thorny field of the world. Our eyes are taken off ourselves; we are not absorbed in rehearsing our own experiences, however blessed. We are caught up into the counsels; we serve to widen the frontiers of the Kingdom; through us, correlated as we are, by joints and bands, into the articulated body, the Spirit of Christ can get abroad, can take a fresh step forward. We are become its vantage-ground from which it can again advance. Oh, that we were more quick to His touch, more ready for His needs, more serviceable in His ministry!—*Henry Scott Holland*.

SPEAKING of foolish statutes, writes a lawyer, the Act of Congress of June 20, 1906, United States Compiled Statutes of 1913, Sec. 8866, makes it unlawful to land, deliver, procure or offer for sale at any port or place in the United States any sponges taken by means of diving, etc., from the waters of the Gulf of Mexico or straits of Florida during certain months; and provides further "that no sponges taken from said waters shall be landed, delivered, procured or offered for sale at any port or place in the United States of a smaller size than four inches in diameter."

BISHOP OF CHICAGO ON INTERNATIONALISM

Sees a New Quality Arising in Church and State

LAST WEEK'S HAPPENINGS IN CHICAGO

The Living Church News Bureau }
Chicago, June 28, 1915 }

IN the June number of the *Lion of St. Mark*, the parish monthly of St. Mark's Church, Evanston, there is reported a speech made by Bishop Anderson at the tenth anniversary of the Men's Club, a most masterly and suggestive utterance. The Bishop's subject was "Internationalism in State and Church."

There is, he said, a universal justice which is reaching forward for better things, and which for want of a better name we are calling Internationalism. There is a similar movement going on within the Church and it is a very significant thing. The President of the United States, in the speech recently delivered at Philadelphia, gave utterance to some extremely wise words with regard to group-Americanism. The British-American, the German-American, the Scandinavian-American, cannot be true Americans. You cannot, as our press has been saying frequently, have hyphenated Americanism, especially in this land.

What the President of the United States said about group-Americans is in a measure true about group-Christians, for, if we look around the Christian world to-day, is not that an exact description of the situation? We have group-Christians, Anglican-Christians, Roman-Christians, Greek-Christians, Methodist - Christians, Presbyterian Christians, and I don't know how many other group-Christians. I had occasion a short time ago to make a canvass in one of the little suburbs of Chicago, not more than half an hour's ride from the center of the city, which is typical and illustrative of such groups. In this particular locality there were eleven families of the Episcopal Church, representing 37 adults and a considerable group of children. Broadly speaking, that would be about the numerical strength of six or seven or eight other religious bodies in that community. The situation is that no one of them is strong enough to give voice or to give corporate expression to its religious consciousness and no one of them is strong enough to meet the demands upon it, and that is right within our own reach. This is something which is not far removed from denominationalism. When I saw the

condition that things were in there, I did not approve of adding a fourteenth to the thirteen organizations already there. The trouble is that each one of them is bound to be so feeble as an exponent of the Christian religion as to fail to measure up to the expectations of large-minded men, and consequently the Church is absolutely embarrassed and enfeebled by a multiplicity of churches, these group-Christians.

This group-Christianity is doing mischief in the large field of philanthropy. The first thing a man does who organizes some welfare movement that is worth while and in some degree represents the Christian and religious conscience, is to divorce it from the churches: That is to separate the inspiration from the thing itself. 'Let's make it unsectarian, undenominational,' he says; whereas it ought to be just the opposite.

A process is going on in the religious world to-day that corresponds to the Internationalism of the political world, and that process is a sort of centralizing process which undertakes to relate, spiritualize, and harmonize all truth, and to bring these differing religious bodies into the family relation of the home. Every single one of us is wrong in his isolation, and every single one of us is right as he relates himself to the whole. We are right only as we find some way of relating each spiritual agency, each Christian body, to that whole body which has the fulness of true Christian experience within itself.

On Monday morning, June 21st, at the Church Club rooms. Mr. George Long, at the invitation of Bishop Anderson, told a large meeting of the clergy the romantic story of "Inasmuch Mission" "Inasmuch Mission" which he founded in "Hell's-half-acre," Philadelphia, about three years ago, and which has been so splendidly supported there. Mr.



RT. REV. WM. E. TOLL, D.D.
Late Suffragan Bishop of Chicago

Long recounted the story of his remarkable religious experience that began with the interest taken in him by the present Mrs. Long, who first met him while she was doing rescue work at Blackwell's Island, N. Y. He attributed his success, under God, to his wife, who has been an inspiration to him in all that he has done. Mrs. Long also spoke. Mr. and Mrs. Long have been travelling in the West seeking to help organize similar missions in the larger cities. Bishop Anderson, who spoke afterwards, said that the need of such a work in Chicago had long appealed to him, and asked the clergy to consider it. In the discussion that followed, the opinion of those present was favorable to beginning such a work as soon as circumstances should permit.

The Rev. George Craig Stewart, L.H.D., rector of St. Luke's Church, Evanston, for the last eleven years, has been elected executive secretary of the Commission on a World

Rev. G. C. Stewart Conference of all religious bodies on Faith and Order. Dr. Stewart is to go to Boston

in July to confer with the present secretary, Mr. Robert H. Gardiner, and will defer his decision until after his visit.

In the annual report of the choir of St. Simon's Church, the choirmaster, Mr. P. W. W. Fairman, conductor of a large and successful choir, says that St. Simon's is probably one of the few choirs in the American Church that is self-supporting. It meets

its pay roll by the personal pledges of its members and by entertainments given during the year. Mr. Fairman says that the choir is glad to try to do this, but he states, too, that he feels that the day of voluntary boy choirs is past. Boys of to-day are money-earners, and in many cases are assistant bread-winners, at least to the extent of earning part of their own living.

The summer meeting of the West Side and West Suburban Sunday School Institute was held on Tuesday evening, June 22nd, at the Church of the Holy Communion, Maywood. Evening Prayer was said, with an address by the Rev. L. F. Potter. The general subject of the evening session was The Teaching of Missions in the Sunday school. Addresses were given by the Rev. E. J. Randall on the Lake Geneva Conference; by Miss Josephine Goodrich on the Teaching of Diocesan Missions; by Miss Von Schaick on the General Plan of Missionary Study; and by Mr. F. D. Hoag on a plan of diocesan mission study.

On Thursday evening, June 24th, a large and enthusiastic meeting was held at Immanuel Church, La Grange, to organize the Sunday schools of the parishes and missions situated on the C. B. & Q. Railroad line. The Rev. R. O. Cooper, rector of St. Paul's Church, Riverside, was temporary chairman. Organization was effected under the name of The Southwestern Suburban Church School Institute. The following were elected officers for the coming year: Mr. F. D. Hoag (La Grange), president; Mr. L. C. Harner (Hinsdale), vice-president; Mrs. F. D. Hoag (La Grange), secretary-treasurer; Rev. E. H. Merriman (Hinsdale), member of the executive committee. It was planned to hold meetings three times a year. The next meeting will be held in the fall. The Rev. F. E. Wilson made an address.

At the annual meeting of the North Shore Sunday School Institute held at Christ Church, Winnetka, June 3rd, the following officers were elected for the ensuing year: President, Rev. Leslie F. Potter (rector of St. Simon's Church); vice-president, Rev. Howard E. Ganster (rector of Christ Church, Waukegan); treasurer, Mr. Henry M. Arnd of St. James' Church, Chicago; secretary, Mr. John T. Montgomery of St. Luke's Church, Evanston.

Chicago entertains the International Convention of the Christian Endeavor Movement from July 7th to 12th. It is expected that President Wilson will deliver the opening address on Wednesday evening, July 7th, if he is able to leave his official work. Among other speakers expected are William Jennings Bryan, J. A. McDonald, editor of the *Toronto Globe*, and others. It is expected that some 15,000 delegates will be in attendance.

Lydia Ann Otis, widow of Judge Lucius B. Otis and mother of Mrs. Carrie Otis Meacham, died on Friday, June 4th, at her home in this city, at the age of ninety-two. Mrs.

Death of Mrs. Lydia A. Otis Otis had recovered from an attack of pneumonia in the early spring, and when the end came there was no sign of ill health, and she just fell asleep while eating her usual noonday meal. Mrs. Otis was born in North Kingston, R. I. and came with her husband to Chicago when it was a very small town. Judge Otis was prominent in civic affairs and in the councils of the Church in the diocese of Chicago, and served as vestryman and warden of Grace Church, of which he and Mrs. Otis became communicants in 1869. He served also in General Convention. Mrs. Otis was a woman of a modest and retiring kind, strong in her affections, devoted to her home, and very much interested in her husband's undertakings. Her joy was in her children, grandchildren, and great-grandchildren. The funeral was held on June 8th; the burial was at Graceland.

The examination which was planned for the Junior chapters of the Brotherhood of St. Andrew in June has been postponed until September.—A special Brotherhood party will leave Chicago on August 19th to attend the Los Angeles convention.—The Rev. Dr.

Arthur Rogers and Mrs. Rogers have been spending the month of June in New England. The Rev. T. B. Foster officiated at St. Mark's (Evanston) in Dr. Rogers' absence.—The choir of St. Luke's Church, Dixon, recently celebrated its eighteenth anniversary. A number of old choir members were present, among them Mr. John Norton, organist at St. James' Church, Chicago. Mr. Norton played at the special anniversary service. The day also marked the twenty-second anniversary of Mrs. Will Smith as organist at St. Luke's.—The Rev. H. R. Neely, secretary of the finance committee of the diocese of Springfield, is assisting at the Church of the Ascension during the summer. Mr. Neely once served in this diocese at Winnetka, North Evanston, and Rogers Park, and as instructor at the Western Theological Seminary. His address is 1644 Morse avenue, Rogers Park.—The wardens and vestrymen of the Church of the Redeemer gave a most enjoyable dinner to the Men's Club of the parish on Thursday evening, June 17th. Mr. Porter B. Fitzgerald presided. Among the speakers were the Hon. Alexander A. McCormick and the Hon. Willis O. Nance. Dr. Nance, who represents in the city council the ward in which Hyde Park is situated, told of an interesting experience he had had during the recent street-car strike, in being present at the all-night meeting between the Mayor and the representatives of the companies and of the car employees. The other speeches were made by Dr. Hopkins, the rector, Dr. Leeming, and Mr. Courtenay Barber. H. B. GWYN.

RESURGENCE

"How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14).

O World, whose bloody, sin-stained hands out-reach,
To grasp the sceptre of an earthly rule;
Who, when thine altar fires of greed are cool,
Dream, by fair work and pledge to heal that breach
With myriad dead heaped high, who can beseech
No more a respite from a blind misrule,
Thou canst not build anew, with souls thy tool,
Nor feed immortal lives with thy false speech.
Dead are the works ye plan for human weal;
Dead as the mummied empires of the past—
Unless the Spirit's quickening life ye feel,
Until one Lord, one Life, one Faith, thou hast,
Until before the Crucified ye kneel,
And heap the shattered idols of the past.

THE SUPERNATURAL IN RELIGION

"LEAVE OUT the supernatural."

A multitude of opinionated advisers continually assure the Church that this is the sole way for Christianity to win the modern world.

Without supernatural features gathered from a superstitious past, the simple religion of Jesus, we are told, would command everybody's heartfelt response.

But it is the supernatural, these counselors reiterate, which intelligent men of this practical age can't believe in. They won't have anything to do with the Church while it persists in sticking to creeds that affirm the impossible.

All of this smug advice, though it carries airs of philosophy, witnesses to shoddy thinking. Those who offer it so confidently haven't seen half of what the supernatural signifies in religion.

So far from Christianity being strengthened or enlarged by a divorce from supernaturalism, the exact opposite is the truth.

If the supernatural were cut out of the Christian religion, there would be no religion left.

Of course there would remain all the exalted moral teachings of Jesus, but they would not constitute a religion. At most they would amount only to an ideal system of ethics.

The thing that differentiates religion from ethics is power—power to keep and realize the ideals that ethics sets forth.

And the one distinction that divides Christianity from all other religious systems is that it alone assumes to provide a divine power enabling a man to conquer his sin and obey the precepts of his faith.

If Christianity is actually capable of that—can in fact bring down the very strength of God to help the man who asks for it—then Christianity is supernatural by essence; and can't be anything less.

And if it is able for this thing, that one great reality about it all is much too precious for hard-beset humanity to forfeit.

On the other hand, if Christianity cannot accomplish this connection which it presumes to offer between God and man, it's a delusion not worth the effort to save from it the few scraps that would be left after its tremendous power-promise was discredited.

There is no avoiding the alternative—supernatural Christianity or none. Humanity will have to take it or leave it on that basis.—The Continent.

THOSE who love God are encompassed with gladness on every side, because in every passing moment they see and feel a Father's love, and nothing of this world can take it away or lessen it.—*Lear.*

The Living Christ for Living Men

(From the Convention Address of the Bishop of Tennessee)

MY brethren, we are living in a stirring, an epoch-making, an apocalyptic time of the world's history; and while I would not venture in a brief address to discuss fully the tremendous questions which are clamoring for answer in every thoughtful mind, there are a few reflections to which I must invite you.

And first, I am sure that you all realize that the terrible war in Europe does not prove the failure of Christianity, but rather demonstrates the fact that the so-called Christian nations are only partially Christian, and that the application of the principles of the Gospel to individual relationships only, within racial or national lines, is but a poor interpretation of our religion. Neither does the war prove, as a recent Roman Catholic author suggests, that national Churches are inconsistent with a belief in the Kingdom of God. On the contrary I maintain that our Lord's command to the individual, "Love your enemies," was intended to apply to nations and races: and just as the individual realizes himself most truly when he loses his life in service to his brethren, so will the nation justify and ennoble its efficiency by using it gladly and unselfishly for the benefit of mankind. It is no contradiction of the truth of this principle, but rather a reinforcement of it, that some leaders of nations to-day have set up national and tribal gods: and sent millions of men to death for the glorification of racial and national self-interest. It is not national patriotism, but selfish national patriotism, warring for its own aggrandizement, that is a denial of the Kingdom of God.

But secondly, the apologists for those who are the avowed aggressors in this war set up the plea that, if the war had not been inaugurated, their nation would have become commercially injured, if not ruined, by the gradual and increasing pressure of competition, under conditions advantageous to neighboring nations; and this suggests to me the largest and profoundest problem of our time.

During the last fifty years the whole world has waked up and the masses of mankind have come to life in what we call the development of the social conscience. To the Christian thinker this is only an evidence of the spread of the Gospel of God's love leavening humanity, and creating in the hearts of men and women, by the power of the Holy Spirit, an unselfish enthusiasm for the human race. And the selfish commercialism, which is proclaimed as a sort of *summum bonum* by the champions of this war, is a definite challenge and contradiction—like the expiring snarl of a beast—to the growing divine sentiment for humanity which is slowly but surely democratizing the whole world. Commercialism, and by this I mean that habit of mind and conception of life which worships individual success, and interprets success as consisting in accomplishing things for one's pleasure or advantage, whether by building up a fortune or acquiring fame or exercising power—commercialism is and has always been the enemy of true democracy. It is here with us in our country in brazen effrontery and ignorant or ill-informed conservatism. It has tempted us away from the simple life of our fathers. It has bred a spurious type of patriotism that wants everything from the country and gives nothing. It has created suspicion, disbelief, and hatred between employers and employees, making capital domineering, truculent, exacting, and labor, too often in retaliation, deceitful, independent and dishonest. It has invaded our home life, inspiring monstrous hypocrisies and deceptions; justifying marriages without love, marriages without children and without the intention of having children. It has encouraged extravagance and the love of display—men living on their nerve or on their nerves, on their ability to borrow or their willingness to slave, and the wives, not knowing nor caring to know where the money comes from, if they can have it to spend.

It has affected or infected our system of education, so that some of our universities in this free republic have their special dormitories for rich men's sons, and many permit, if they do not actually encourage, their students to regard education as a mere training to increase their efficiency for making money.

It has finally hardened the hearts of many men and women, who cut off their coupons and enjoy life without a single thought for the condition of those people—men and women and perhaps little children—by whose labor the value of the coupons was created: and it has deluded many good people with the safe and easy gospel of contentment, which says "Things are as they

are; and every man gets pretty much what he deserves; and we should not worry, so long as we are reasonably charitable in our gifts and lead decent lives."

My brethren, I am not advocating programmes nor defending parties; indeed I think that I have made it clear many times that, when a moral or social reform becomes a political programme for the election of men to salaried offices and influential positions, the Church, as such, had better keep out of the race and be content with having helped to inspire the movement.

But I do feel very deeply the obligation that rests upon us, as representatives of the Church, to investigate and call attention to the hardships and injustices and cruelties of the industrial system which our modern commercialism has produced. When I read trustworthy and reliable descriptions of the debasement and immoralities incident to crowded tenements, of labor inadequately remunerated, of uncertain employment, of exhausting and inspiring and often perilous toil; of inequality of opportunity which are the lot of so many thousands of those for whom Christ died, and whom He bade us think of as our brothers and sisters in God's Kingdom, I do feel moved to exhort you to something wider, something nobler, something more Christian, than a mere charitable interest in the cases of individual sufferers. There is a vast deal of poverty which is the result of conditions that have no right and no need to exist in a free republic like ours; and there is a large proportion of our vice and crime which is due to ignorance, poverty, and palpable injustice that might be removed. Surely we can study the situation in a large way and try to remove the causes of failure, and not be content with providing palliatives for preventable wrongs.

I have recently read a remarkable essay by an English clergyman, the Rev. Gilbert C. Binyon, in which he refers to the impatience of doctrine on the part of the average layman to-day as being really impatience with a religion that is not organically related to the rest of life. Mr. Binyon declares that the Sacramental System of the Church is a protest against social wrongs, and that the Real Presence of Christ in the Eucharist and in the hearts of His faithful people is not completely realized until we find It also in the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner; and then he quotes the following human document from the experience of an earnest Churchwoman in London:

"I was kneeling," she says, "in All Saints' Church, Clifton, and at the critical moment of the High Celebration, with every corner of the church decorated with flowers, with the incense breathing upwards, and the choir boys' marvellous singing hailing The Presence—in they came, the fourth part of 3,000 cotton lassies out on a strike against starvation wages. The church was crowded with a fashionable congregation. There was no room for these strangers save in the empty space between the altar rail and the kneeling, worshipping throng. Fasting, and with all the passionate emotion of my nature at the highest, I had been praying for a fuller consciousness of The Presence—and there they stood, 750 sister women, ill-clad, wet with the driving rain, hungry, exhausted. The thought smote me—"They stand between me and the Christ"—and so I see it still. Never shall any human being, so long as the world suffers wrong, know one moment's real communion with the mind of the Master, until they have actively thrown in their lot with the poor and the oppressed."

From this Mr. Binyon concludes: "The idea that in the Holy Communion we receive Christ, not only as He is in His ascended Glory but also as He suffers and agonizes in the poor and oppressed; that the motive which impelled the cotton lassies to strike against starvation wages was a working of the Energy of Christ's Passion on behalf of our emancipation from sin; that His Sacrifice, with which we, sacramentally, are united, gathered in itself all devoted and self-sacrificing efforts to raise mankind God-ward, and, through this, its inclusive chapter was full, perfect, and sufficient, and thus the Divine and satisfying Answer to all our long-drawn hopes; these ideas, which are demanded for the quickening and satisfying of our aspirations, themselves demand in the realm of theology a reemphasizing of the doctrine of the inclusive, universal, impersonal Humanity of Christ."

Brethren, this quotation states the real need of the hour. The scholars who, at Oxford and elsewhere, are giving us many series of lectures, developing fine-spun theories of how we may

or may not believe the miracles recorded in the New Testament, seem to me to be fighting windmills with Don Quixote, while the every-day, practical, living world is hungering and thirsting for the immanent, compelling, universal Christ, who saves and redeems right here and now. We know Him, whom we have believed. We feel His Presence. We see His working. He is no glorified man, born of Joseph and Mary, but He is God, entering human life—penetrating it, pervading it, making Humanity, little by little, more and more, the incarnation of Himself—"until we all come, in the unity of faith and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ."

GOD OR MAMMON?

[FROM THE CONVENTION ADDRESS OF THE
BISHOP COADJUTOR OF MONTANA]

BY the events of the past year, the thoughts of many hearts have been revealed. The sharp challenge has come to us, Do we believe in a Christian God? Whatever else is involved, in a real sense this fundamental of all life and conduct, whether of the individual or the nation, is clearly at issue. Among the wise of this world another God has been set forth with shameless audacity. The ancient psalmist's word comes with a modern emphasis, to our own generation: All the gods of the nations are but idols: worship *Him*, all ye gods." It is for us to keep clearly before us that what He is and what He wills, what He loves and what He hates, is declared once and for all in Jesus Christ. This, and nothing less than this, is Christianity. The denial of it, in whatsoever guise, on whatsoever plea, is a relapse into paganism:

"To this and that, in such vain sort,
The ancient heathen ran."

To speak of "the Christian nations engaging in fratricidal slaughter" is a misuse of terms. The world still waits to see a Christian nation. "Not everyone that saith unto Me, 'Lord, Lord,'"

The "neutrality" of our own nation is not itself Christianity. In the great mercy of God our destinies in this anxious time have been largely controlled by a God-fearing, Christian President. But the supreme test of our national temper has not yet come: would we meet it if it came? Have we met the tests which have come? No more than an individual can a nation serve God and Mammon; though in the pagan Pantheon is room for Mars along with Mammon. Mammon is himself a cruel god.

Whatever may be the end of this frightful episode, an episode it must be, and not the end. Whatever the wreckage, there will be an age after. In that after-age, whatever will have been destroyed, it will not be Christianity. There have been scornful voices to announce to us that it was destroyed already. There have been taunting exclamations, "How little Christianity there really is left, you may now see!" It might suffice to ask in reply, Would humanity be better off, or worse off, to-day, if there were more?

Destructions have been in the earth ere this. But the Divine Purpose cannot be finally defeated. And that Purpose is all for man's extrication "from the bondage of corruption (say, of brutishness and materialism) into the glorious liberty of the children of God." Moreover, many a time has He carried forward that purpose through a mere remnant. "There shall come forth a shoot out of the stock of Jesse, and a Branch shall grow out of his roots: . . . and shall stand for an ensign of the peoples; unto Him shall the nations seek."

And the nations at last will "seek unto Him" when they have tried (it may be, again and again) and tried out to the bitter end, the illusions of false philosophies, which are cruel idolatries; because in Him alone is the hope of an emancipated, restored, and sane humanity. Jesus Christ will still stand the veritable and enduring Mind of God, the everlasting Champion of man against the tyranny of things; of the spirit in man too long stifled, gasping for breath and freedom.

"Militarism must go," men say. Yes; but much more than militarism. All must go which makes war within as well as among nations; all which carries threat not merely to the bodies, but to the souls, of men.

Truly the service not only of Mars, but of Mammon, has been a hideous tyranny: only One we know whose service is perfect freedom. To be rid of Mars only to be delivered entirely over to Mammon, would leave the nations in worse case after

than before. In truth, has it not been the obsession of the latter cult which has induced the present homicidal mania?

To America comes the prophetic summons—to America which we fain would call in truth a Christian nation—elect to stand for humanity, yet daily bartering man for things: "How long halt ye between two opinions? if the Lord be God, follow Him; but if Mammon, then follow him."

WHEN YOU CAME HOME

IN LOVING MEMORY OF ELIZABETH HORNER BURLING

When you came home from your wanderings, dear,
Your feet were tired from many a year;
Your hands were weary, your eyes were dim,
Yourself a shadow, slender and slim;
And they who had made you ready to come,
Had wrapped you and gown'd you; and then, of some
Fabric of delicate texture and shade,
They fashioned a pillow, as oft is made,
And whereon rest full many of those
Who tranquil lie in their last repose.

When you came home on an April day,
I wasn't grieving because you lay
Silent and straight, with all moanings past,
And nothing to break your quiet at last:
But oh, it hurt that I couldn't be there
To smooth your beautiful, snow-white hair;
That others must gather all primly down,
The lace at the throat of your silken gown;
That others must gaze with curious eye,
And see so little, and hurry by!

Yet nay: my spirit with yours soared free,
Above all need of the things that be;
Beyond the years, and behind the rim
Of the out-most world and the vaguest whim;
Together we stood on a golden plane,—
Just you and I and the ones whom pain
Had rendered rarest; and some were there
Whose feet had mounted the broad, brown stair
Of the old stone house you had loved and lost;
And some through devious ways had crossed
The Midnight River; and they could see,
Who had here been blind; and the strange, crazed ways
Of others you loved in other days,
Were balanced and straight; and a mystic strain
Of pulsing music that mute had lain
In an hundred souls, was unloosed to break
In a welcoming melody for your sake.

So when you came home, you needed no more
The safe-locked window, the fast-barred door;
For the butterflies that circled and flew
Were not as light as the soul of you;
And the ivy that clung to the old stone walls,
The broad gray porch, the generous halls,
Reached out fond arms to you when you came,
And loved you and blessed you and crooned your name.

And though I know there's another mound
Up where the hill grows ample and round,
Where are marble crosses, all white and clean,
And where robins build in an evergreen,
I also know there is only laid
The shadow of you in that quiet shade;
And that in the Somewhere of God you dwell
With those who loved you, and you loved well:
And I know Who met you upon the way,
When you came Home on that April day!

LILLA B. N. WESTON.

"If HE HAS done so much for me, what can I do for Him?" is the question which a Christian life should answer. He may ask little or much. He may demand heroic sacrifices, or He may require only punctual attention to daily and prosaic duty. But He has a right to make any demands He will, and it should be a point of honor with every Christian to satisfy Him. It is this simple self-surrender, in a spirit of love for God and for the souls of men, which makes life strong and noble, as was the life of St. Stephen. It is this self-surrender which makes death, whenever or wherever it may come, a "falling asleep in Christ."—Liddon.

WE MUST SHUN overorganization, because organizations are not always useful according to their number or their size. A woman may have ten children at home, but as long as they are hers it is not an orphan asylum. Just as soon as it is an orphan asylum it costs more and does not amount to as much either for the children or the rest of us.—*The Bishop of Marquette.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

AMERICANIZATION DAY

THE Fourth of July as Americanization Day for Every City in the Union": This is the campaign cry of the Committee for Immigrants in America. In announcing its purpose "to work for the translating of the Declaration of Independence into a new declaration of citizenship," the committee points out that "this is the year for every city to extend a welcome to its recently naturalized citizens and alien residents, proclaiming America one people, one nation." It is offering two prizes, one of \$250 and another of \$100 for the best paper on "What America Means and How to Americanize the Immigrant," with a programme for a Fourth of July citizenship celebration.

For particulars, address the *Immigrants in America Review*, 95 Madison avenue, New York.

AMERICAN MORAL INFLUENCE IN ASIA

Our work in the Philippines has often been referred to by keen observers as providing a center from which our moral influence has extended over all Asia, declares the editor of the *Nation's Business*. Ten years ago the spread of the opium habit became so threatening to the Philippines that the insular government at Manila took the situation in hand and suppressed the traffic locally. Then a series of anti-opium conferences was summoned, at American initiative, ending in an agreement between thirty-four different nations to stop the traffic in 1915. The last of the purely American legislation against the opium business became effective on March 1st, when the bill regulating the interstate traffic in habit-forming drugs became a law. "Meanwhile," in the words of the editor, "we had trained a number of fine moral leaders and experts in sanitation and public administration. These skilled, patient, and often heroic men have so subdued communicable diseases and other ailments of the tropics that they have made the Philippines and Panama as healthful as the temperate zones, and provided an example influencing all central and western South America. In Cuba and Porto Rico we had already done this work thoroughly. These men have made public health a science. Others are now endeavoring to make personal hygiene a matter of community concern."

THE GALILEE MISSION

There is a significant passage in the latest report of the Galilee Mission of Philadelphia, conducted under the auspices of the Church. The superintendent says that the Mission is having a great influence on the Church at large. "Both laymen and clergymen come to see what is being done and get a refreshing from the Lord," he declares. "Three men came here to see the work, and it finally resulted in their going into the ministry. Two others who came the same way during this year have made the decision to prepare for the ministry as soon as it can be arranged. During the last three months three fine young men have begun their course of preparation for the ministry. There should be a training school in connection with the Mission, where young men with energy, zeal, and moral fiber can be taught and prepared for a larger usefulness in the Church. The cost of such an institution would be nominal, if planned along apostolic lines. What a happy combination! A Rescue Mission and a school of theology under the same control! Men preparing to become spiritual physicians should be connected in some way with spiritual hospitals."

Robert Lewis, of the Church Army of England, is to come to the Galilee Mission, where he is to assist in the interesting work being carried on.

CONFERENCE OF CHURCH WORKERS

The Province of New York and New Jersey is to hold an annual conference of Church workers at Hobart College, Geneva, July 3rd to 10th. At this meeting, social service will come in for a large measure of attention, a special programme on the subject having been prepared by the Rev. Frank M. Crouch, Secretary of the Joint Commission on Social Service. Among

the social service topics to be discussed are: The county and city parishes in social action; The parish in relation to county problems; Social interpretation of the Bible; Social legislation; Missions and social service.

How MANY of us appreciate our influence upon immigrants? As the Waterbury *American* said not long ago, "Be careful what you do or say in the presence of the 'new American.' Your every act may be reported to some family in far-off Italy or Poland and reported by that family to others, and how you dress and how you do your hair may be reported too, and the style copied by—no one knows how many—pretty Italian girls." Moreover, the editor might have added, our morals are equally under observation, and the standards we set are equally influential for good or bad as the case may be.

CONCERNING municipal conditions in Swiss cities, a Swiss correspondent writes as follows: "Municipal affairs here have been affected very directly and very deeply by the war; the problem of unemployment being particularly serious. We are all most grateful to your people for their admirable generosity. As a Swiss-American, I am intensely gratified to see how this splendid generosity is destroying many stupid prejudices that were entertained among us concerning 'plutocratic America.'"

"CLEANLINESS AND TEMPERANCE are the best preventives of lead poisoning. Food and drink should never be taken until the hands, face, and beard have been thoroughly cleansed with soap and brush. The mouth should be rinsed and the teeth cleansed with tooth-brush and tooth-powder. Alcohol and nicotine weaken the body."

These are the instructions issued by a well-known lead factory to its employees.

AMONG the dioceses that are officially contributing to the financial support of the Joint Commission on Social Service are: Arkansas, Eastern Oregon, Georgia, Indianapolis, Long Island, Michigan, Milwaukee, Montana, Philippines, Southern Ohio, Dallas, Erie, Florida, Iowa, Ohio, Oregon, Rhode Island, San Joaquin, Southern Florida, South Carolina, Tennessee, and Wyoming.

THE JOINT COMMISSION on Social Service has prepared some leaflets explaining how to conduct a parish social service canvass. As a part of the canvass a parish questionnaire has been worked out. Copies of the leaflets and of the various cards that are required may be had upon application to the Commission at its office in the Church Missions House, New York City.

"LACK of privacy, decency, and comfort, in which multitudes of city children are now brought up, is a far stronger menace to family life than any ethical theories. When some of these conditions have been remedied, we can speak more confidently as to the next thing," is the opinion of Professor James H. Tufts of the University of Chicago.

AT THE RECENT MEETING in Grace Cathedral, San Francisco, the representatives of the National Child Labor Committee and the National Consumers' League made some stirring appeals for greater interest in methods of bettering living and working conditions among women and children.

THE PRESIDENT of the Playgrounds Association of Philadelphia is Montgomery Harris, a member of the diocesan Social Service Commission. The Bishop Suffragan, a vice-president of the Association, and other Churchmen, are taking an active part in the work.

CLEVELAND has maintained a state-city employment bureau during the last winter which has been successful in securing 2,950 jobs out of a total of 8,760 applicants.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONFERENCE

To the Editor of *The Living Church*:

FOR the last three weeks, both editorially and through your correspondence columns, the Board of Missions, of which I have the honor to be a lay member, has been bitterly attacked and criticised, in such language as the following examples, regarding the Panama Conference:

"The Board of Missions has thrown to the winds its best asset, the unity of Churchmen."

"The Board has defied the House of Bishops and the General Convention, of which that House is a constituent part."

"The Board has disregarded the clear and unambiguous decision of the General Convention in refusing to the Board authority to coöperate with other Christian boards."

"It may well be questioned whether the Board, already burdened with large obligations which it is unable to meet, should at this time assume new responsibilities in South America."

"It is about time that some means should be found to check the growing lawlessness in the Church."

"The only power which can give authority to the Board for official representation at such a conference is the Church, and the Church in General Convention has directly refused to grant such power to the Board."

"This last action of the Board is the height of folly; they are casting a firebrand in the Church by committing her to this sort of thing, which the House of Bishops by a large majority absolutely refused to sanction at the last General Convention."

"This action is in direct defiance to authority, and is sure to create untold disturbance throughout the Church."

The legality and the wisdom of our action seem to be equally questioned by the writers quoted above.

Believing that these and similar statements have been made in most cases under a misapprehension of the exact facts, I ask the courtesy of space in your paper for these explanations:

The action of the Board was neither hasty nor ill-considered. The subject was first considered at the February meeting of the Board and was discussed for fully half an hour. Further debate was prevented by a resolution to lay the matter on the table. This resolution prevailed by a vote of 13 to 11. It appeared later that some of those voting in the majority were led to do so because of the confident statement made that the action of the House of Bishops in failing to concur with the House of Deputies in the General Convention of 1913 in the adoption of a certain resolution meant that the General Convention had refused to grant the Board permission to send delegates to such gatherings as the Panama Conference.

The action of the Board at the February meeting was communicated to the Bishops in Brazil, Cuba, Porto Rico, and Mexico. The messages received from them led the Executive Committee of the Board to decide that it would recommend to the Board at its May meeting that the resolution should be taken from the table and be further considered. Notice of this intention was sent to all members of the Board. The matter came before the May meeting of the Board early in its session when the attendance was largest. There was a full discussion. Letters dissenting from the proposed action, written by absent members—Bishop Weller and the Rev. Dr. Manning—were read, as was also this cable from Bishop Kinsolving of Brazil:

"Strongly in favor of participating Conference Panama. It would be a great mistake not to share."

Letters were read from the Bishops of Porto Rico and Cuba, giving specific reasons why in their opinion the Board ought to share in the Conference. It was also announced that a letter had been received from the Archbishop of the West Indies, who early in the year had made inquiry about the intention of the American Church with regard to the Panama Conference, and who, when informed of the action taken at the February meeting, wrote at length, expressing his regret and giving reasons why in his judgment it was desirable that not only the American Church but the Church in the West Indies should be represented at the Conference. Bishop Brown of Virginia, who had some twenty years' experience serving our Church as a missionary in Brazil, also favored participation in the Conference.

Lawyers present at the May meeting of the Board, including Mr. George Wharton Pepper, whom all recognize as an eminent legal authority and a clear thinker, maintained that the failure of the resolution referred to in no way debarred the Board from participating in the Conference.

It is my understanding that the resolution referred to was

presented in the House of Deputies *without* the knowledge of the Board of Missions, and was in no sense whatever a request by the Board for an enlargement of its powers.

To quote Mr. Pepper:

"The Board of Missions may lawfully exercise all the corporate powers of the Domestic and Foreign Missionary Society; the Society is the Episcopal Church on the side of its missionary activity. Anything that may properly be done by the Episcopal Church in furtherance of its missionary interests may be done by the Board."

"If attendance at such a conference is *not* within the chartered scope of the Society, the General Convention has no power by resolution to authorize the Board of Missions to be represented. In other words, if the Panama Conference were not distinctively missionary in character and were in the nature of an ecclesiastical council, the General Convention would have no right or power to use the Society as an agent for participation."

"The resolution that failed in the General Convention of 1913 had no legal effect whatever; had it passed it could not have conferred upon the Board the power to take non-missionary action; the failure of the Convention to pass it of course could not deprive the Board of any power to take missionary action which it already possessed."

An examination of the pamphlet in use by the Board, containing Canon 55, By-laws, etc., discloses the following:

The Act of Incorporation of the Domestic and Foreign Missionary Society of the Church says:

"All such persons . . . shall be and are hereby constituted a body corporate for the purpose of conducting missionary operations in all lands by the name aforesaid."

Canon 55, Article II, Paragraph 1, says:

"There shall be a Board of Missions for the purpose of discharging the corporate duties of the Society."

The By-laws of the Board state, in Article I:

"For the guidance of the Board, it is declared that the world is to be regarded as the missionary field."

In 1910 the Board of Missions appointed delegates to attend the World Missionary Conference in Edinburgh. This fact was reported fully to the General Convention in October of that year in the Triennial Report of the Board of Missions. Apparently this report was accepted by the General Convention. Moreover the Convention adopted a programme providing for a meeting upon the World Missionary Conference. It was at this meeting that the Bishop of the Philippine Islands, whose subject was "The Church and Christian Unity," made the suggestion which resulted in the appointment of the Commission on Faith and Order. Bishop Brent had but recently come from the meeting of the World Missionary Conference. It would seem, therefore, that the Commission on Faith and Order, whose work it is now declared will be seriously hindered by the sending of delegates to the Panama Conference, was the direct outgrowth of the similar Conference in Edinburgh.

Moreover, the General Convention of 1910 commended the Board of Missions for taking part in the Laymen's Missionary Movement campaign of that year, and requested the Board of Missions "to continue its effort to enlist the coöperation of laymen in missionary work through the Laymen's Missionary Movement and in such other ways as the Board may deem best."

The House of Bishops in 1910 went so far as to appoint a committee of five Bishops "as a committee of good speed for the Laymen's Missionary Movement," indicating pretty clearly the attitude of the General Convention of 1910 to movements of this kind.

Even though our critics may think it hair-splitting, nevertheless I invite their attention to the difference between the word "coöperate," which occurs in the resolution so much referred to, thus—"The Board has full authority to take such steps as it may deem wise to coöperate with other Christian Boards of Missions," and the word "conference," which is the foundation of the Panama project. Webster's Dictionary defines *coöperation* as "Collective action, to act or operate jointly with others, joint action to produce an effect," while *conference* is defined as "Interchange of views, serious discussion"; to confer is "to consult, compare views, deliberate."

A corporate body organized to conduct missionary operations may surely confer and seek information in any quarter that it deems wise.

Emphasis has been laid upon certain statements in Bulletin 2 of the Panama Conference, which it is claimed reflect unfairly upon the religious life of South America. It may be worth while to note in passing that these are the words of the English Bishop of Argentina.

They cannot in fairness be said to represent the general tone of the pamphlet, nor the minds and methods of the leaders in this movement. John R. Mott, Robert E. Speer, and others who have been and are actively connected with the organization of this Conference, are so widely known as well-balanced, tactful, wise, and able men, they need no defense.

Much stress has been laid upon the question whether the Roman Catholic Church has or has not been invited to join in this conference, or whether, if invited, it would accept. Dr. Manning, in his letter of June 12th, I believe to have been misinformed when he says, "It was stated, I am told, at the meeting by one of the officers of our Board after a telephone talk with the office of the Latin America Conference, that if an invitation to the Roman Catholics were insisted upon 'it would split the committee in charge.'"

I understand Dr. Oldham telephoned that the committee would undoubtedly be divided upon the subject, for one reason, among others, that there were members of the committee who felt that to issue any formal invitation to the Roman authorities, either in Rome or in Latin America, would only embarrass those authorities; moreover, it was the earnest desire of the committee to do everything possible to avoid arousing any antagonism; the members of his committee felt that the Roman Church has had just as much notice and invitation already as the members of any other communion have received.

As I understand it, no formal invitation has been received by our Board to send delegates. We have merely been informed that plans are being made for such a conference, and the basis upon which we could determine the number of our delegates if the Board decided to elect any.

While we would be glad to see all communions conferring for the spiritual and moral benefit of a continent, yet failing the success of such an effort, what right have we to make ourselves the self-appointed guardians of the Roman Church? Are we to fail to avail ourselves of what may be a valuable informative conference because any one or more communions decline to or fail to attend?

The Church has deliberately committed itself to carrying on work in Latin America. It has elected Bishops for Latin American lands; it has instructed the Board of Missions to make appropriations for such work. With the general approval of the Church, the Board in 1905 accepted from the American Church Missionary Society responsibility for the missions in Brazil and Cuba. The Board thus became, as it had never been since the original organization of the American Church Missionary Society, representative of the whole Church. This fact alone would seem to indicate that the Board, in order to deal fairly with those people in the Church who had previously supported work in Latin America through the agency of a volunteer Society, should be represented at a Conference to discuss work in Latin America.

The Rev. Dr. Manning, in his letter to the Church press, states:

"Before the last General Convention the power of our Board to enter into cooperative action with other boards was called into question. At the meeting at which this question was raised, the Board was definitely advised by its legal counsel that the General Convention had not endowed it with this power."

The minutes of the Board meeting in April, 1913, show that the subject under discussion at that time, and referred to by Dr. Manning, was whether or not the Board should share in what was called the United Missionary Campaign. This was a joint effort on the part of a number of home and foreign mission boards to present facts about missionary work to the people of various communions in joint meetings. The campaign was managed by a Central Committee. It therefore had a certain official character. It involved an expense account, of which the share of our Board was estimated to be \$3,000. There were members and officers of the Board who felt that a campaign of the kind proposed was neither timely nor desirable. The counsel of the Board, who was present at the meeting when the subject was under consideration, said that the Board *could not, under its charter, vote money to be expended under the direction of another organization.* There is no record to show that he stated that the General Convention had not endowed the Board with certain powers. That he did not so advise the Board would seem to be clearly shown by the fact that when he made the statement with regard to the Board's inability to vote money to be expended under the direction of another organization, it was immediately proposed by the advocates of the plan, that the Board should still share in the United Missionary Campaign, but that all funds needed to meet our share of the expenses should be provided for from sources outside of funds received by the Board on account of the apportionment.

The Rev. Dr. Manning feels that the Board has erred in stating that the Panama Conference is to be "on the same general lines as the World Missionary Conference in Edinburgh." This is the statement of the Committee of Arrangements on the Panama Conference; see Bulletin No. 1. It is also distinctly stated in Bulletin No. 2 that "The Panama Conference is not to be a gathering for legislation on ecclesiastical questions or even on matters of missionary policy. It will have no such authority. It is to be a gathering for the honest investigation of the problems of missionary work in Latin America and for full, brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ." "Such a Conference cannot expect to have God's blessing if it is not held

in the spirit of hope and love. It must not be a time of mere negative criticism or condemnation of what is disapproved." Is not this parallel with the decision of the Edinburgh Conference "that no expression of opinion should be sought from the Conference on any matter involving any ecclesiastical or doctrinal question on which those taking part in the Conference differed among themselves"? (Volume 9, *History of the World Missionary Conference*, page 8.) The subject matter for the deliberations of the two Conferences is of course different. The subject of the Panama Conference is frankly stated to be missionary work in Latin America; but the character of the Conferences and the methods of treatment of the subjects would seem to be practically the same.

Reference has been made to the consideration that should be shown to the opinion of a "party" in the Church, and it has been implied that the majority vote has hidden somewhat rough-shod over the minority. I hold the view that each member of the Board represents no parish, province, or party, but simply the Church as a whole. A director in a large corporation represents neither his own stock nor that of any special group of stockholders in preference to any other stock; he is in honor bound to use his best judgment to protect at all times the interests of the whole body. So with the Board, we are to promote the Mission of the Church with singleness of purpose to that end and that alone.

On large questions of policy a difference of opinion must almost of necessity exist. I am amazed at the feeling shown in this case by the writers who presumably represent the minority, and it will be entirely beyond my comprehension if the lay men and women of the Church permit this question so to harden their hearts as to cut off their gifts which should be forthcoming to promote the coming of God's Kingdom upon earth.

Apologizing for the necessity for writing you at such length, in my effort to convey to the laity of the Church as fair and comprehensive a presentation of this matter as is within my ability as a layman, I am,

Chicago, June 25, 1915.

Yours truly,

W. R. STERLING.

To the Editor of The Living Church:

PARDON my putting my oar into the rather unpleasant puddle precipitated by the General Board's agreeing to participate in the Panama Conference. In my correspondence there has become apparent such a grave misunderstanding of this whole matter, in one respect at least, that I feel those interested ought to protest. There is apparent a tendency to blame all the disaffection with the Board's determination upon the "partisan narrowness" of THE LIVING CHURCH and its editor. One of these correspondents, a member of the Board, for instance, says to me (I shall not mention any names, for the letter was a personal one): "I sincerely wish that Mr. Morehouse of THE LIVING CHURCH and those concurring with his views might be persuaded to consider the matter of this conference from the point of view of making the Church's work more efficient without raising the delicate question of ecclesiastical relations. I am keen to see him (Mr. Morehouse) become an advocate of a large policy rather than a defender of a particular point of view. Why cannot we let definitions take care of themselves while we find out what is the truth by doing His will?"

Is this sort of comment, which seems not uncommon in other Church papers and in private discussions, merely a strategic attempt to shift the blame for the tempest the Board has created by its action onto someone else, or is it but another illustration, and an amusing one, of muddy thinking?

Is the opinion of Mr. Morehouse to be supposed to be an adequate explanation of the action of the diocese of Fond du Lac, for instance, which includes all shades of opinion, "high," "low," and "broad," but which unanimously, by resolution, expressed its grave concern in this matter, as uttered by its Bishop? Is Bishop Hall supposed to take dictation from THE LIVING CHURCH? Do these persons really imagine that when THE LIVING CHURCH says "Jump," half the Church forthwith jumps?

But the funniest thing about this sort of argument is the imputation of narrowness to the opponents of the Board, just because they are trying to save the Church from following the Board into participation in Pan-Protestantism's denunciation of our Roman brethren, a denunciation which is about the narrowest, most prejudiced, and most un-Christian thing there is apparent in the Christian world to-day. The will of God is that His Church may be one. That means all His Church, the Catholic parts as well as the Protestant parts. To join Protestantism in throwing insults at Catholicism is not to do God's will. It is to help fight the Devil's battle. It is to help break Christ's aching heart. It is, in the strictest sense of that word, damnable.

The Board is composed of splendid men, but there is no insurance that they are infallible. Good intentions do not palliate short-sighted policies. Only little men refuse to reconsider their actions. The protests go up in a storm. Even if the Board believes its action right, its members must see that it is an action most inexpedient. Why go further in these matters than the Church will back them up?

Incidentally, may I remark, *a propos* of the Fond du Lac resolution on this subject, that the same convention which so strongly expressed its surprise and indignation at the action also appointed a committee to work with all its might for the complete giving of

the diocesan apportionment to the Board; and that this diocese, despite its indignation, has so far raised to date \$700 more for this purpose than it has ever raised before? We believe more and more in missions up this way; but narrow-visioned Pan-Protestantism is a thing we can't abide. We hope we are really Broad Churchmen up here.

BERNARD IDDIGS BELL.
Dean of Fond du Lac.

June 26th.

To the Editor of *The Living Church*:

IT is very interesting and very amusing to read the letters in your excellent weekly. Especially is this the case with the "Panama Conference." Was the Board of Missions right in committing the Protestant Episcopal Church to this conference?

I should answer *Yes*—if the P. E. Church is only one of a number of Protestant sects, of more or less late origin.

I should answer *No*, if what is called the P. E. Church is in reality a Catholic and Apostolic Church.

If the P. E. Church is a Catholic and Apostolic Church she might enter into such conferences and good might result; but she cannot possibly identify herself with such conferences and with public associations composed of different Protestant Churches as long as her title remains what it is without being classed in the public mind as a Protestant sect and nothing more. As the "American Catholic Church" she might be able to pursue a very broad course with every religious body in this country and elsewhere, but as the "Protestant Episcopal Church" her course must be a very restricted one, for her hands are practically tied.

The public is beginning to believe, with Mr. Lewis of Philadelphia, that "everything goes" in the P. E. Church, or that the P. E. Church does not know what she is herself, or knowing what she is, she lacks the courage to proclaim it.

Sincerely yours,

Gulfport, Miss., June 22, 1915.

GARLAND WEEKS.

"AMERICAN RIGHTS AND AMERICAN OPPORTUNITIES"

To the Editor of *The Living Church*:

IT was with a good deal of surprise and disappointment that I read your editorial, "American Rights and American Opportunities," in your issue of June 19th. Like a great many of your readers, I have been accustomed to find in *THE LIVING CHURCH* the principles of sound thinking clearly set forth and righteousness championed in your leading articles; but I must now come to the unpleasant conclusion that a great American Church paper is guilty of the same error of judgment that characterizes much of the secular press—inability to see the great moral issue of the war. To continue a policy of Laodicean neutrality may be pleasing to your readers of German extraction, but to all earnest advocates of peace must cause consternation. To maintain an impartial attitude in this matter is equivalent to being luke-warm between a struggle for world-power carried on by an official programme of "frightfulness" and a coalition of nations to protect small nationalities and the liberties of the people of Europe.

You suggest that if the United States were strong enough she might step in and stop by force the war. Suppose one of the great military powers of Europe, appalled at the awful loss of life in our Civil War, had acted thus, how should we have liked it at that time? To assign to the United States the position of the world's school-master is not a very happy idea, at a time especially when good and brave men are suffering for their principles in a way quite incomprehensible to the occupant of an editor's easy-chair. To ridicule the combatants and to make statements derogatory to a course of action that the United States may be forced into by the action of German inhumanity, is hardly likely to benefit anyone. "We are determined that these honored dead shall not have died in vain," said Lincoln, and to-day the defenders of Europe's liberties are laying down their lives daily not only that Europe may be free from militarism but that the whole world may not perish through Prussian efficiency and *kultur*, and that the United States herself shall be free to develop her great resources unmenaced by the Kaiser and his cohorts.

It would seem that the Bryce report, the *Lusitania* tragedy, the poisoned gases, the whole campaign of baby-killing officially conducted by the German Imperial Government, was not enough to open the eyes of some American editors to the fact that to remain neutral in such a struggle is a dangerous thing from a moral standpoint to do. To rail at defensive war with all the hysteria of the female pacifists is a strange act for those pledged to the Christian warfare against "the world, the flesh, and the devil." After ten months of fiendishness executed by the disciples of German military philosophy it would almost seem that the people fighting for their existence, to save mankind from the blight of militarism, to put an end to Prussian debauchery and Turkish cruelty, might be entitled to a little praise, especially from the people who will reap such enormous benefits for themselves through the daily sacrifices of the soldiers and sailors of the Allied Powers; benefits which are now costing the blood of brave men and the tears of faithful women. Truly the law of vicarious sacrifice is truer than ever to-day!

As for our own position in this crisis, and the opportunity of service to mankind that America has placed before her, I heartily

agree with you that we must make the most of our opportunities. Going to war, unless forced by Germany to do so, would not help matters but only make them worse. We are of tremendous assistance to British prisoners in Germany and the millions of devastated Belgium. War would put an end to that. But there is a moral issue in this matter which as Christians we are bound to face and that is, whether we are to remain neutral to right or wrong, indifferent to the whole matter, Laodicean in word and act; or whether we use all our moral and spiritual powers on the side of freedom and truth, of those principles of liberty and righteousness on which our forefathers laid the foundations of this Republic.

In showing that America's opportunity to serve humanity is of greater importance than insistence on American rights by beligerents you touch the keynote of the matter. That is just the difference between our contention with Germany and with Great Britain. In the former we protest against the inhuman methods of the German submarine warfare, in the latter against injuries to our trade. To say, "This government looks with abhorrence upon an avowed purpose to starve Germany," would give the impression of the utmost cruelty on the part of the English, but when it is remembered that this starving-out policy is not directed against the civilian population but against the maintenance of the military forces of Germany, soldiers requiring food to eat, and further that nobody is starving in Germany or is likely to starve, and that every able-bodied man is a soldier now or later, it puts a different complexion on the matter.

"No man can serve two masters." We may think ourselves neutral, but if we are really animated by principle we cannot be. A sacred oath trampled on, an innocent people ravaged, women and children murdered on land and sea, savage retaliation on prisoners of war, things done and endorsed by official authority, one might suppose that after ten months nobody would say, "What we want most of anything is to find a way to stop the war in such wise as to insure justice for each of the parties." The kindest act to the great German people themselves is to rid them of the Hohenzollern incubus; a peace which would allow a repetition of the present conspiracy of imperialism against the free peoples of the world would be nothing but an armed truce. When this present devastation is over we shall hope that a permanent peace foundation shall be laid. But at present the hope of the future lies, under God, in the success of the brave fellows in the Allies' trenches, a victory so sweeping and final that never again shall Teuton and Turk, or anyone else, conspire against the liberties of nations, the peace of the world and the conscience of mankind. For the great German people themselves, defeat now means future happiness, achieving their great destiny in the brotherhood of nations and the fellowship of the Church. Then, but not until then, we shall look for the collapse of selfish diplomacy and armaments and the substitution of the Sermon on the Mount and the Church of God.

Bristol, R. I., June 20, 1915.

ALBERT C. LARNED.

To the Editor of *The Living Church*:

YOUR editorial of June 19th says in effect: Let the solemn words of our government be regarded as a well-intentioned bluff; it is obvious that Germany intends to do as she pleases (pillage, murder, and wholesale drowning of women and little children, as occasion demands); and let Chinese-America, helpless and inert, take refuge in a misapplication of the divine words of the Sermon on the Mount. Surely our Lord does not say, If your enemy drowns one of your children, hand him the other one also. If Christian men may not defend women and children from outrage and death, in Mexico, Belgium, or on the sea, you are enthroning a fetish-worship of Peace fit only for milksops. Nothing can be worse than war except a society of men without righteous indignation at wrong-doing, and with a nerveless discretion that will allow others who are helpless to suffer to any extent rather than risk their money, their lives, or even their easy-going quietness of mind.

First: Is the President right? The universal and reasoned conscience of the nation says, "Yes." If he has erred at all, it has been in extreme deliberation where time has meant forfeiture of duty, and in using a courtesy-as-between-gentlemen to a bull already in the china-shop. Now that he has spoken, strongly, sanely, and righteously, it would be ignominious and the height of folly to back down. We should lose our own self-respect and be the plaything of diplomacy, if we do not make good our word so well and carefully considered.

Your editorial presupposes a "Well, and what are you going to do about it?" from Germany. It would be a dignified step to cut off diplomatic relations with a country that has deliberately put herself out of court as a civilized—much less a Christianized—power. With the third most powerful navy in the world we could act with weight as well as justice in helping to protect the unprotected on the seas. The moral force of public opinion could be let loose unreservedly for justice and the right of the weak to live. It might not be the highest part to play in the struggle, but it would best meet the immediate and imperative need of the allies to put hundreds of millions of money and unlimited material and mechanical resources into the production of ammunition *at once*. No one doubts that we have brave men and can train them, and, if the war lasts—which God grant it may not do!—they too will give themselves with their

brothers of many races to preserve liberty, righteousness, and the fear of God on the earth.

No less than this is at stake. The struggle is already ours if we are worthy of our great traditions, no matter how we may squirm to avoid having a part in it. May God keep us from the horrors and crime of war! Yes, we do pray this with all our hearts, and rightly. But let us add, "Thy will be done." May God first of all preserve to our country her honor, her courage, and her chivalry!

Concord, N. H., June 25, 1915.

JOHN KNOX TIBBITS.

TERMS OF PEACE

To the Editor of *The Living Church*:

A METROPOLITAN newspaper's editorial upon an utterance of an "ex-Secretary of State" said of the ending of the war that "in reality the whole affair is the simplest thing in the world. When an honest man takes hold of it, with no axe to grind, he sets out the case in a few simple, straightforward sentences which everybody can understand."

The remark of the "honest man with no axe to grind" was:

"When can peace be restored? Any time now, if the participants are really weary of this war and ready for it to end. If any nation is not ready, let its ruler state in clear, distinct, and definite terms the conditions upon which it is willing to agree to peace; then if an agreement is not reached, blame for continuance of the war will be upon those who make unusual demands."

Can the editor and this "plain, unpretending" person have forgotten that in "clear, distinct, and definite terms" the "ruler" for the nonce of the British Empire, its Prime Minister, has stated for the Empire and its allies the conditions upon which they are willing "to agree to peace"; the establishment of a policy which—

"means first and foremost, the clearing of the ground by the definite repudiation of militarism as the governing factor in the relation of states. It means, next, that room must be found and kept for the independent existence and the free development of the smaller nationalities—each with a corporate consciousness of its own. Belgium, Holland, Switzerland, and the Scandinavian countries, Greece, and the Balkan states, they must be recognized as having exactly as good a title as their more powerful neighbors—more powerful in strength as in wealth—exactly as good a title to a place in the sun. And it means, finally, or it ought to mean, perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambition, for grouping and alliances and a precarious equipoise, the substitution for all these things of a real European partnership, based on the recognition of equal right and established and enforced by a common will. A year ago that would have sounded like a Utopian idea. It is probably one that may not or will not be realized either to-day or to-morrow, but if and when this war is decided in favor of the allies it will at once come within the range, and before long within the grasp, of European statesmanship."

Would to Heaven that "within a few weeks" this policy might prevail, through that victory by which alone the world can have permanent peace!

ERVING WINSLOW.

THE CLERGY PENSION FUND

To the Editor of *The Living Church*:

MAY I have your indulgence if I write a few more words in regard to the Church Pension Fund? We all appreciate the trouble that has been taken by the promoters of the plan in formulating and advocating it. Nevertheless the scheme must be judged on its merits, improved if possible, and rejected altogether, however reluctantly, if vital objections cannot be met.

The debate in your columns and elsewhere seems to have brought out the following weak points in the plan as it stands:

1. It renders precarious whatever claim any clergyman may have to a pension by making it dependent on what may be done (or not done) by the parishes or missions of which he may successively have charge.

2. It assumes for its general success that the ministers of the Church through "self-interest" will be more diligent and successful in getting their people to pay pension premiums than they have been in inducing them to meet missionary apportionments, diocesan assessments, and appeals to their charity.

3. It puts before every clergyman through his whole life a new and strong inducement for aiming at the largest obtainable salary.

4. It puts a penalty in age on every clergyman who has sacrificed financial advancement at the call of higher duty.

5. It bears most heavily on the weak parishes, because, as statistics everywhere show, the ratio of clerical stipends to total income is largest in the small parishes and smallest in the larger parishes, the range being normally within the limits of eighty-five and fifteen per cent.

6. It makes amplest provision for those who, through previous circumstances, have had best opportunity to make provision for themselves, and most meagre provision for those who have had no margin at all to expend in insurance premiums.

7. It puts the Church herself in the position of seeming to sanction and continue whatever injustice a clergyman may have

received in the past through our present system or want of system in regard to clerical remuneration.

There is another matter which I think deserves more consideration than it seems to have received. It is argued that in some dioceses the apportionment required of the parishes will be considerably reduced by using the income of existing diocesan clergy relief funds. But it may fairly be questioned whether such use is justifiable. Such funds were established for the benefit of the needy, and of the needy only. If used as above suggested, a considerable part would be diverted to the benefit of many who are not needy at all. If the same course should be pursued in regard to the General Clergy Relief Fund, it would seem certain that some of the poorer clergy would be deprived in part or in whole of the benefit of what is now one of the main anchors of their hope.

WM. J. WILKIE.

Stamford, N. Y.

FATHER MATURIN AND GERMAN IDEALS

To the Editor of *The Living Church*:

IN drawing attention to the effect of the divisions of Christians on the life of an earnest and useful priest, and then referring to the singular fact that his life was sacrificed to the division of ideals of the world at present in deadly struggle, it was not to raise the ire of any German. It is perhaps natural that where they find their ideals opposed by the civilized world they should be touchy. The German 'Kultur,' begun in the class rooms of professors who under various pretexts divested themselves of the Christian faith, has now reached the point of action and is on trial, the *Lusitania* atrocity by which Fr. Maturin lost his life being the lucid picture that opens the vista of German thought and its trend in actual life. I have no desire to enter into any discussion with Dr. Mueller. The American people will decide on which side they stand when they have fully before them the outcome of German ideals.

Philadelphia, June 26th.

W. C. HALL.

VIVIA PERPETUA

Mother and martyr blest!

Most natural, most human of the saints;

When passing to thy rest,

How free from earthly taints

The picture of thy death that hist'ry paints!

When first thou art immured,

Thy little infant tarries with thee there;

But soon thou hast endured

That they should also tear

The nursing from its mother's loving care.

Still kept 'neath ward and lock,

With holy visions thou dost cheer thy friends,

Of Shepherd with His flock,

Of strength that Heaven lends

Thine arm victorious that with sin contends.

When called to testify

Thou sufferest only in thy father's shame;

And when led forth to die,

With courage still the same,

In psalms thou praigest thy Redeemer's Name.

Mother and martyr dear—

Thy prayers for us before God's Heavenly Throne!

May thine example cheer

Our faint hearts, as we own

Thy glory must be giv'n to God alone.

MARY McENNERY EHRHARD.

WAIT on the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever-living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit cannot fulfil the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming, in His due time. Oh, the conquering faith, the overcoming life and power of the Spirit! We cannot but speak of those things: and cry up the perfect gift, and the power of Him, who is not only able to perfect His work in the heart, but delights so to do; and even to tread down Satan under the feet of those that wait in patience for the perfect conquest.—*Isaac Penington.*

WHERESOEVER we be, whatsoever we are doing, in all our work, in our busy daily life, in all schemes and undertakings, in public trusts, and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Let the thought of His eye unseen be the motive of your acts and words. Do nothing you would not have Him see. Say nothing which you would not have said before His visible presence. This is to do all in His name.—*Manning.*

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

AS was predicted in our last, this page is well filled with facts recounting the successes of Auxiliaries. To some of them, success, achievement, is a new thing. The advantage of this department is that the meritorious work of women's societies can be presented fully, instead of being "lumped" with general parish affairs by a busy diocesan correspondent.

In connection with Auxiliary instruction, and noting how little many of the younger women and the new-comers in the Church know of the complete system of organization of the work of Churchwomen, it is suggested that a paper on what are called the "kindred societies," including the D. O. K., the C. P. C., the G. F. S., the C. L. B., the Deaconess Training Schools, the Sisterhoods, and the Guild of St. Barnabas, be prepared and used as a supplementary programme number in Auxiliaries. Much information about all these societies may be found in the *Living Church Annual*.

IN ONE of the diocesan papers, a Bishop makes a serious protest against the habit of leaving the altar books open at the close of service. He admonishes his clergy that they shall close the book carefully, that on many altars the page of the book containing the Communion office is "the dirtiest page in the book." Then, taking comfortable thought that if the clergy won't close them there are others who will, he says: "Away with this careless and slovenly vice! If the clergy do forget, will not the good women who take very excellent care of our sanctuaries, in the way of dusting and cleaning, remember these lines and do our bidding?" It is safe to say that in this diocese, so delicately reproached, altar books will henceforth be closed.

A LETTER comes from Miss Woodruff, a Church worker of Porto Rico, written in mid-ocean on board the S. S. *Zulia*. "This morning we had the exciting experience of picking up a life-boat from a vessel that 'turned turtle' April 2nd, in a heavy storm. When it was overturned, it was found to be full of fish, large and small, some of which we shall have for lunch to-day. The letter you published brought papers from different sources, which I placed in the back of the church, and I find they are eagerly looked for by those of our people who can read. I am on my way to the States for vacation and am to be in San Juan during the coming year. I shall be in charge of a private school which is to be opened in September by Bishop Colmore." With this letter comes a report of the Woman's Auxiliary in Porto Rico:

"In the history of the Auxiliary on this island there have been but two reports of its work since 1905. Mrs. Colmore's report at the recent convocation covers the period between June, 1914, and May, 1915. In that time the branches have increased from three to nine and include at present four branches of the Woman's Auxiliary, three Junior branches, and two societies of Little Helpers. One branch alone has taken up regular mission study, the one in San Juan being much interested in the *Conquest of the Continent*. The total offering from the three divisions of the Auxiliary was \$57.56. The president, in her report, urges greater activity and sacrifice, more prayer and more study through the coming year."

IT IS PROFITABLE to hear of the interesting things being done by an Auxiliary composed of colored Churchwomen. This branch, St. Michael and All Angels, West Philadelphia, organized its Auxiliary only a week before Lent, Sister Katharine Margaret being made president. The number of original members was nineteen and it was decided to give each a small sum to be invested with the hope of rich returns. So a nickel was entrusted to each ambitious woman to see what wonders she could work with it. At first some thought it was impossible to do anything with so small an amount, but suggestions were offered and the work began with the following encouraging

results. One member bought four cents' worth of asbestos and one penny's worth of cotton, and with a few pieces of gingham she made iron-holders, which were readily sold. With the money from this sale she bought gingham and made dust-caps, which were quickly disposed of. Another invested in postal card pictures at wholesale and sold them at retail, then taking this money bought flour, out of which gingerbread was made and found ready sale. Another invested her five-cent piece in coal. This does not sound very encouraging to us who know how little five cents would do toward paying for our winter supply, but five cents' worth of coal in the hands of a determined woman is capable of great things. Consequently it is not surprising to learn that this particular nickel's worth of coal served to supply fire enough to press gentlemen's clothing to the amount of one dollar. This is certainly high finance. At Easter, when this offering was presented, the nineteen nickels produced the grand total of \$24. The parish is very deeply interested in missions. The first Sunday in each month there is a Sunday school missionary service. On the first Sunday in May the speaker was the Rev. F. J. Clark, recording secretary of the Board of Missions. A Japanese theological student made the address in June. The Rev. J. Da Costa Harewood is priest in charge of St. Michael and All Angels'.

THIS CHEERFUL NOTE comes from New Mexico:

"Our branch of the Auxiliary has been at work for Salchaket, Alaska, and about a week ago sent a box of things which we hope will be helpful. My husband and myself have had a box from an Eastern Auxiliary and we know what a wonderful help and encouragement such practical remembrance brings. Our church here becomes a parish on September 1st of this year (D.V.), and I trust that we may do the helping henceforth, instead of receiving help. In our box to Alaska we were able to send twenty nicely-made long-sleeved aprons and a dozen knitted scarfs and almost everything asked for. We valued our articles at cost and the contents of the box amounted to \$125. The missionary asked for a set of infant's clothes which might be kept in the hospital for use at baptisms, and one of our members volunteered to make this set herself. When finished they were so exquisite that we are sure no 'little daughter of the rich' ever had lovelier clothes; all were made by hand and beautifully embroidered. The little outfit was very complete and the dear little Alaskan babies will look very lovely, I am sure."

THE WIFE of one of our Bishops who spent several seasons in a sanitarium wisely used the enforced leisure by holding classes on topics along Auxiliary and Church lines. This department had hoped to present the exact methods used in this somewhat unusual work, and may possibly do so later, but that the idea was infectious is evident from this letter:

"Thank you very much for your full and interesting letter about work in sanatoria. We brought the matter up at our diocesan executive board meeting and have put it into the care of a committee of two, one of whom is our diocesan secretary of the Church Periodical Club. The committee is to work along two lines, supplying the sick with reading, both religious and frivolous, and asking for prayers for missions, using the O. H. C. Prayer League Leaflets and other prayers from various sources."

The editor does not feel at liberty to use the name of the Churchwoman who originated this work but may be able to supply some information. The branch trying the experiment is in Worcester, Mass.

FROM A MISSION sending one hundred members to the Church League of the Baptized recently, here is a graphic description of how such things may be done. This is what the vicar told us:

"All anyone has to do to accomplish things is to buttonhole everyone or to appeal in such a way as to hit the pocketbook. Twenty cents of that ten dollars we sent you for the C. L. B. came from a man and his wife whom we have boosted through many a hard winter. Their home is of the poorest, the surroundings discouraging, their needs great, but they could and did give their

dimes with pride. I thought of the widow and the two mites when the two dimes were dropped in my hand. They are poorer than any priest will ever be, and yet their sympathy overlooked their own need and passed on their means to others. I wonder if you can understand now why I have stayed on my job for ten long years."

IF ONE had looked in at Trinity Church, Seattle, on Saturday morning of the 22nd of May, she would have seen the church occupied by a large number of children and young girls in their united and last meeting of the year. The admission service of the Junior Auxiliary was used and thirty girls were given pins as emblems of their membership, having earned them by faithful attendance and work during the year. Bishop Keator told the girls in earnest words that these pins were only signs of their membership in the Junior Auxiliary, but that their true admission took place when they were baptized and made children of God to do His work and to further His Kingdom.

After this service luncheon was served in the Sunday school room, and some time was consumed in inspecting the result of the winter's work, a part of which consisted of a complete outfit for each of three little Indian girls at the mission school of Fort Hall, Idaho; quilts, many dressed dolls, and toys for Alaska.

Then the business of the day was taken up, the roll call showing nearly a hundred present, many from branches in nearby cities, and the result of the year's work in united offering, missionary boxes, and cash, to amount to \$310.70. The scholarship which the Juniors of this diocese support at St. Mary's School, Shanghai, was named, for one of the early Junior secretaries of the diocese who has always continued her interest and support, the Minnie L. Ellis scholarship.

The business of the meeting ended, the assembly was very pleasantly entertained by the Epiphany Church branch in a missionary play, "Mother Church and Her Juniors," which set forth the Junior work in a very interesting way, told most convincingly by the children themselves. Another play by St. Mark's branch, "The Sunset Hour," with fifteen girls beautifully dressed as flowers, was also missionary in spirit, dealing with the Good Shepherd and the lost sheep, showing how each one may have her share in bringing the lost sheep out of the black marsh back again to their Shepherd. These plays made a deep impression on their listeners and it may well be supposed that their beautiful lines will remain in the minds of their actors; and who knows how great their influence may be?

As the meeting was being adjourned, the curious one who had stopped in for a moment suddenly realized that she had forgotten several engagements in her interest in this gathering, and, as she stole quietly out of the room, silently breathed a prayer that these young people would indeed go forth as earnest workers into the harvest where laborers are so few.

LACK OF TEAM WORK

[FROM THE CONVOCATION ADDRESS OF THE
BISHOP OF WYOMING]

FROM what is purely local I desire to pass to a more general matter. As president of the Wyoming State Sunday School Association, there were sent out from my office some three hundred blanks with a request that a report should be returned, not later than June 10th. The reports were sent out to clergymen and superintendents within our branch of the Church. Only thirty reports are in to date and we have passed June 10th. Of these thirty, but three have come from the rectors and superintendents of our Church. This is not team work; this is individualism pure and simple, and individualism, in the long run, fails not only to develop the work as a whole but reacts upon the work of the individual, so that he ceases to be as effective as he might be in his own particular work.

Dear brethren, if each of us could only realize the value of the individual unit to the whole, the absolute necessity of the individual unit not only to do its own specific work, but to relate itself accurately and well to other units with which it is associated, I am sure we should not be so derelict.

ARE WE assimilating His mind, His way of looking at things, His judgments, His spirit? Is the Christ-conscience being developed in us? Have we an increasing interest in the things which interest Him, an increasing love of the things that He loves, an increasing desire to serve the purposes He has at heart? "Ye are my friends, if ye do whatsoever I command you," is the test by which we can try ourselves.—*Hugh Black.*

THE ALTAR FLOWERS

A LEGEND WRITTEN FOR A DISHEARTENED BROTHER

Saith the priest one summer morn:
"Here, forgotten and forlorn,
Must I till abandoned ground,
Failure ranking all around.
Others stood it scarce a year,
I'm the first to tarry here.
Lord, Thou knowest I love my cure,
But, how few to count! how poor!
Ah! my Lord, how long?"

In the sanctuary's shade
On the lowest Altar grade
Kneels the priest to meditate,
Yet his soul disconsolate
Sighs anew: "My Lord, how long
Must I suffer failure's prong?
And what can for weak old age
All my present trials presage?
Ah! my Lord, how long?"

Hark! what silvery, whispering showers!
Speak—forsooth!—those Altar flowers!
"Now this week day's prayer is done,
And thy faithful few are gone.
Higher strikes the sun this roof
With his scorching, parching hoof.
Come, good priest, and take us down
Ere our green is turned to brown.
Ah! my Lord, how long?"

"Take us from dim Altar's height
Out into the country's light!
Mercy! mercy's servant, please,
Plant us under shady trees.
Plant us near the brooklet's brink
Where, who knows? fresh roots we sink.
Life of flowers, alas! is fleet.
Is man deaf when flowers entreat?
Ah! my Lord, how long?"

Saith the priest: "It must not be.
Bide here sacrificially.
Open stays our door all day
For the stranger on his way.
Flowers abounding everywhere,
Should he find God's Altar bare?
Stay! dear little flowers, stay!
Sad I feel to hear you say:
'Ah! my Lord, how long?'"

"Come! I water you with care.
Thus refreshed you'll tarry there
Till I take you down at eve
Our sick neighbor to relieve.
Thus in spending to be spent
Makes your life a sacrament."
Cooling flood revives each pore,
And the flowers lament no more:
"Ah! my Lord, how long?"

Look! who treads the portal's sill?
Priest and flowers are gazing still.
Humble; yet so high His frame,
Nears He—Jesus is His name.
On the flowers His smile pours bliss,
For the priest He has a kiss.
Now, all hardships dulcified,
Joys the man who oft had sighed:
"Ah! my Lord, how long?"

Saith the Lord: "My son, how still
These sweet flowers obey thy will!
Thou refreshedst them: should I
E'er unheedful pass thee by?
Stay! In spending to be spent
Makes thy life a sacrament."
And the priest like saints of yore
Kissed his cross and sighed no more:
"Ah! my Lord, how long?"

EWALD HAUN.

THE HABIT of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought too. A resolution always to turn to some distinctly good thought when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.—*Lear.*

Restoring Independence Square

By J. A. STEWART

HOW did Independence Square look when the century plant of Independence blossomed there?

That is the question which is being answered by the patriotic Philadelphia chapter of the American Institute of Architects. The complete restoration of the Square is the goal to be attained.

When the glorious Declaration of Independence was issued by the brave pioneers of American liberty, Independence Square was known as State House Yard. A brick wall, constructed in 1770, enclosed the park-like area. There was a very large, imposing gateway on the Walnut street side, the only outlet, except through the Chestnut street buildings. The appearance of the place was that of an English private garden or small private park, rather than that of a public resort.

The provincial authorities had just acquired the whole square, in 1769. The erection of the high wall and the immense, ornate Walnut street entrance was only the beginning of their plans for the embellishment of the extended State House Yard. The superintendents had been given orders to "prepare a plan for laying out the Square behind the State House, in proper walks," and to be planted with suitable trees, etc., when the impending difficulties with the mother country diverted attention to more pressing matters.

During these Revolutionary days, the numerous patriotic mass-meetings and crowds of aroused people who thronged and surged about the State House would quickly have trampled down in their excitement any growing shrubs or young trees that might have been planted. And sad as well as tumultuous scenes were enacted on this site.

When the British occupied Philadelphia (from September 26, 1777, till June 18, 1778) the State House was used as a prison and a hospital. The records state that it was here that the so-called "arch fiend" Cunningham, the provost-marshal, exercised his atrocities. Cunningham was a deserter from the American forces who had enlisted under the British arms. Francis Hopkinson, one of the signers of the Declaration of Independence, is authority for the statement (which some of the escaped prisoners told him) that they had seen imprisoned Americans die from starvation in the State House Yard with unchewed grass hanging out of their mouths; and that when a bucket full of broth had been sent in the cruel Cunningham had kicked it over in the State House Yard, and then laughed heartily at the pitiful sight of the famished prisoners, trying to lap the soup from the wet ground.

The State House Yard extended at first but 337 feet back from Chestnut—only about half the distance to Walnut. There was only a single tree in it. It had been bought in 1730-32 by two of the commissioners appointed to secure a site and to erect "a house for the representatives of the freemen of this Province to meet and sit in general assembly in the city of Philadelphia," for which \$10,000 was appropriated. There was some difference of opinion, and if the opposition to Chestnut street had prevailed Independence Hall would to-day be on Market street near Third. William Penn, it will be remembered, in his broad, foresighted plans for Philadelphia, had made a reservation for public buildings (city and state) the spot now held by Philadelphia's city hall, the intersection of Broad and Market streets. That locality, however, was in a country district then.

As early as 1732 orders had been issued to make the State House Yard "more beautiful and commodious," but nothing was done until after the colonies became a free republic. In 1783, when peace had finally been declared, the Assembly of Pennsylvania was urged to carry out the law previously enacted for the improvement of the State House Yard, as "the laying out of the ground according to the original design would be reputable to the states, particularly useful to the inhabitants of Philadelphia, and agreeable to strangers."

Through the active interest of Mr. Samuel Vaughan, a public-spirited citizen, a gift of one hundred elm trees was presented in 1785 by Mr. George Morgan of Princeton. With the planting of the elm trees (the oldest in the square excepting the original tree) the improvements began. Public walks were laid out. The State House Yard became known as "The State House Garden" and became a place of popular resort.

The attractions of the "State House Garden" at that time

(as well as its disadvantages) were graphically described by a visitor to Philadelphia in 1787. He praised the area as "a fine display of rural fancy and elegance," commending the winding walks and variety of design. He described the buildings as standing close to the high board wall and nearly surrounding the yard, and he deplored the presence there of the prison, a four-story stone building of good appearance, but whose occupants poisoned the air and disgusted passers through the garden by their vile language and insistent begging, even going so far as to extend improvised collection boxes, cloth caps hung on reed poles, to all who passed. "This cage of unclean birds is constantly in your view, their doleful cries attacking your ear," said the disgusted visitor.

Changes came. In 1791 a movement was started for further improvement. The high walls had to go. First the east and west walls were removed. The south wall went a generation later. The total cost (about \$6,500) was met by public subscriptions and by an appropriation from City Councils. The new wall was of brick with an iron railing. An ornamental gate with strong iron posts took the place of the towering gateway on the Walnut street side; and a long, broad walk, bordered by trees, led up to the south side of Independence Hall. A photograph, now very rare, shows the famous square with this iron rail fence around it. At that time, it was the custom to shut the gates at 6 P. M. and ring a bell to notify the public that the square was closed.

The name of Independence Square did not come into general vogue until 1825, when Philadelphia City Councils passed an ordinance changing the name of the State House Yard along with other nearby localities.

Independence Square is on a higher level than the adjoining streets. When the much-admired iron railings and gateway were removed, a retaining wall only remained. Modern park commissioners have given much beauty to the wide open square by great beds of beautiful flowers which are a joy to the thousands who frequent and pass across this invaluable fresh-air space to-day. These will doubtless be continued in some form in the changes of landscape design which are part of the primary restorations.

The new wall is capped by a coping of Pennsylvania marble; and the tops of the low brick posts at the concrete steps on the three sides of the square bear large marble spheres which contribute greatly to the improved appearance of the surroundings. When to these are added the quaint street lamps designed by Benjamin Franklin (some of which are the original ones of Colonial times donated for the purpose), and harmonious changes on the Chestnut street front, the result promises gratification not only to Pennsylvanians but also to the vast company of pilgrims who annually make the birthplace of the Declaration of Independence their Mecca.

HYMN FOR ALASKA

(Written at the request of Archdeacon Stuck by Rev. Louis Tucker, of Demopolis, Ala.)

Lord, who all the land beholding,
Sees our hearts by day and night,
In Thy love our lives enfolding
Lead us to eternal light.

In the darkness be Thou near us,
Keep and stay us or we fall,
Oh, uphold us, feed us, cheer us,
Guide and guard us safe through all.

Give us grace of Thy salvation,
Hold us safe through all distress,
Make of us a mighty nation
Founded on Thy righteousness.

Temper us that He may choose us,
Make us tools to fit His hand,
Christ the Carpenter, to use us,
Building here a Godly land.

—Trinity Record, New Orleans.

BY ROOTING out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

Church Kalendar



- July 1—Thursday.
 " 4—Fifth Sunday after Trinity.
 " 11—Sixth Sunday after Trinity.
 " 18—Seventh Sunday after Trinity.
 " 25—Eighth Sunday after Trinity. St. James.
 " 31—Saturday.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.
 Dr. John MacNulty.

SHANGHAI

Dr. W. H. Jefferys.
 Rev. H. A. McNulty.
 Rev. C. F. McRae.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

PHILIPPINE ISLANDS

Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

ALL communications intended for the secretary of the diocese of Kentucky should be sent to Rev. GEORGE C. ABBITT, secretary, Hopkinsville, Ky.

THE Rev. C. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., delivered on June 13th the baccalaureate sermon for the Woodsville, N. H., high school. The exercises were held in the Opera House.

THE Rev. F. F. BRUNNER, Ph.D., of Central City, Neb., will take charge of Christ Church, Minneapolis, Minn., September 1st.

THE Rev. HIRAM BULLIS of Evanston, Wyo., was elected secretary of the district of Wyoming, at the annual convocation of the district held at Cheyenne, Wyo., June 12th to 15th.

THE Rev. FREDERICK J. BUTTERY has been placed by the Bishop of Newark in charge of Christ chapel, Wortendyke, N. J., and All Saints' mission, Glen Rock, N. J. He should be addressed in care of Mrs. Crabay, Franklin avenue, Ridgewood, N. J.

THE Rev. L. W. DOUD has entered upon his duties as rector of Christ Church, Monticello, Fla.

THE Very Rev. A. T. ELLER, rector of St. Matthew's Church, Alliance, Nebraska, and Dean of the Alliance district, has been extended the call to St. Matthew's Church, Worcester, Mass., as assistant to the rector, the Rev. George S. Southworth, and to be in charge of Christ Church, Rochdale.

THE Rev. J. C. FERRIER has accepted the rectorship of St. Stephen's parish, Casselton, N. D., after two and a half years' successful work in the diocese of Qu' Appelle, Canada.

THE Rev. J. E. FLOCKHART of Manhattan, Kan., has accepted a call to St. Andrew's Church, Omaha. His address is 3862 Charles street, Omaha.

DURING July and August, the address of the Rt. Rev. JOSEPH M. FRANCIS, D.D., Bishop of Indianapolis, will be R. F. D. No. 4, Portland, Maine.

THE address of the Rev. T. A. HAUGHTON-BURKE will be changed, after July 1st, from Rockville, Md., to 249 West Seventy-sixth street, New York City.

COMMUNICATIONS intended for the Standing Committee of the diocese of Florida should be addressed to the Rev. L. FITZ-JAMES HINDRY, Secretary, Trinity Parish Rectory, Saint Augustine, Fla.

THE Rev. OSCAR HOMBERGER, D.C.L., rector of the Church of the Advent, Chicago, will spend the summer at Unora Park near Baldwin, Mich.

THE Rev. E. C. HOSKINS has resigned the cure of St. Paul's Church, Paris Hill, and has been appointed to the cure of Christ Church, Guilford, and Grace Church, Mt. Upton, Chango Co., N. Y.

THE address of the Rt. Rev. FREDERICK F. JOHNSON, D.D., Bishop Coadjutor of Missouri, will be, after July 9th, St. Paul's School, Concord, N. H.

THE Rev. JOHN H. JUDASCHKE, Ph.D., should hereafter be addressed in care of Les Abeilles, Chailly sur Lausanne, Switzerland.

SUNDAY morning, June 20th, the Rev. STEPHEN EDWARDS KEELER, Jr., was instituted rector of St. Stephen's Church, Pittsfield, Mass. Bishop Davies preached the sermon. A large congregation was present.

THE Rev. JOHN L. LANGHORNE has been appointed priest in charge of Trinity chapel, Excelsior, Minn., and has entered upon his duties.

THE Rev. JOHN T. LEWIS has become rector of St. Mark's Church, Palatka, Fla.

THE address of the Very Rev. WALTER G. PARKER, after July 1st, will be 1623 Spring street, Little Rock, Ark.

THE Rev. F. H. SIMMONDS of Grace Church, White Plains, N. Y., on the Third Sunday after Trinity delivered the baccalaureate sermon for the local high school.

THE address of the Rev. BENJAMIN FISH THOMPSON, rector of Christ Church, Dover, Del., and Archdeacon of Delaware, and Mrs. THOMPSON, for July will be St. Sacrament Rectory, Bolton Landing, Lake George, N. Y., and for August, Birchmere, Bryant Pond, Maine, care Rt. Rev. F. J. Kinsman.

BISHOP VAN BUREN's address, till further notice, will be 4126 N. Meridian street, Indianapolis, Ind.

THE summer address of the Rt. Rev. ARTHUR L. WILLIAMS, Bishop of Nebraska, from July 1st to September 15th is Richards Landing, St. Joseph's Island, Ontario, Canada.

THE Rev. JOHN D. WING went on the 1st of July to Savannah, Ga., to assume the rectorship of Christ Church.

THE Rev. Dr. W. C. WINSLOW of Boston has gone with his family to Barnstable, Mass., for the next three months, and should be addressed accordingly.

THE Rev. FRANCIS YARNALL, rector of St. Peter's Church, Fernandina, Fla., broke his arm while cranking an automobile in the early part of May and suffered a great deal from the nervous shock. He is taking a month's vacation at Montclair, N. J.

THE Rev. FRANK ZOUBEK, until recently *locum tenens* of the Cathedral of Our Merciful Saviour, Faribault, Minn., has now been elected Dean of the Cathedral congregation.

Summer Appointments

THE Rev. L. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., will officiate during July at St. Andrew's Church, Edgartown, Martha's Vineyard Island, Mass.

THE Rev. WILLIAM H. HAUPT of the diocese of Kansas has taken charge of the missions in Saratoga and Encampment, Wyo., for the summer, and should be addressed at Saratoga.

BISHOP McCORMICK will spend the month of July in New York City, and while there will occupy the pulpit of St. Bartholomew's Church.

THE Rev. GILBERT A. OTTMANN, rector of Holy Trinity Church, West Palm Beach, Fla., will have charge of St. Ann's Church, Kennebunkport, Maine, during July and August.

THE Rev. HARRISON F. ROCKWELL is in charge during the summer of the parish at Addison, diocese of Western New York, and after September 1st will be curate at Holy Rood Church, New York City.

THE Rev. ROBERT ALEXANDER TUFFT, rector of St. Peter's Church, Charlotte, N. C., will be in charge of Trinity Church, Mackinac Island, Mich., during July and August.

ORDINATIONS

DEACONS

ASHEVILLE.—On Wednesday, June 23rd, at the annual convention of the district of Asheville in Trinity Church, Asheville, N. C., Mr. J. W. C. WILSON was ordained to the diaconate by the Rt. Rev. Junius M. Horner. The sermon was preached by the Rev. R. N. Wilcox of Hendersonville, N. C., and the candidate was presented by the Rev. Wyatt Brown, Litt.D., rector of the parish. Mr. Wilson has charge of the

Burke County missions around Morgantown, N. C.

EAST CAROLINA.—In St. Paul's Church, Edenton, N. C., on the Second Sunday after Trinity, June 13th, Bishop Darst ordained FREDERICK BLOUNT DRANE, B.A., of the last class of the General Theological Seminary. Mr. Drane will soon go to Nenana, Alaska, to serve under Bishop Rowe.

INDIANAPOLIS.—On Sunday, June 27th, the Bishop of the diocese ordained to the diaconate in Christ Church, Madison, HARRY MALCOLM KELLAM, B.A. The candidate was presented by the Rev. Andrew Harper, Jr., rector of the parish, and the Rev. Arthur E. Gorter of Louisville assisted in the service. The Bishop was the preacher.

OHIO.—At Kenyon College, on Sunday, June 13th, by the Bishop of Ohio: HAYWARD SELLER ABLEWHITE, JOHN ERNEST CARHARTT, FREDERICK GEORGE HARKNESS, WALTER FULLER TUNKS, VERNON COCHRANE McMASTER.

PRIESTS

CONNECTICUT.—The Rev. PAOLO VASQUEZ, deacon in charge of St. Paul's Italian mission, Hartford, was advanced to the priesthood in Christ Church, Hartford, Sunday morning, June 27th. Mr. Vasquez has done an admirable work for the Church among his countrymen in Hartford, and there is every prospect that he will continue to be a leader among the ever-increasing Italian population in the city.

MARQUETTE.—At the Marquette diocesan convention the Rev. L. E. MORRIS was ordained priest, and not deacon, as erroneously reported. Mr. Morris will work in the Marquette parish this summer.

NORTH DAKOTA.—On the feast of St. John the Baptist, at Holy Trinity Church, Lisbon, Bishop Tyler ordained to the priesthood the Rev. ALBERT EDWARD HAROLD MARTYR, of the class of 1915, of Seabury Divinity School. The candidate was presented by the Rev. G. DeWitt Dowling, D.D., and Rev. J. K. Burleson, D.D. The sermon was preached by the Rev. L. G. Moultrie. Dean Dowling and the Rev. J. S. Brayfield were the epistoler and gospeller. Besides these the Rev. W. H. Ward of Moorhead, Minn., and the Rev. Jas. N. MacKenzie of Minot were present. All of the priests present assisted in the laying on of hands. This service was of special interest because it was Bishop Tyler's first ordination to the priesthood. Mr. Martyr was also the first deacon ordained by the Bishop. He will be stationed at Minnewaukan until September 1st, then taking charge of the mission field in southeastern North Dakota with headquarters at Oakes.

OHIO.—On Sunday, June 27, 1915, in Trinity Cathedral, Cleveland, the following deacons were ordained priests, by the Rt. Rev. William A. Leonard, Bishop of Ohio: Rev. Messrs. H. G. C. MARTIN, BARTELE H. REINHOLMER, VICTOR A. SMITH, JAMES A. G. TAPPE, EDWIN L. WILLIAMS, and PHIL PORTER. Preacher, the Very Rev. H. P. Almon Abbott; presenter, the Rev. Charles C. Bubb.

OKLAHOMA.—On St. John Baptist's day, in the Church of the Redeemer, Oklahoma City, the Rt. Rev. Francis K. Brooke, D.D., advanced to the priesthood the Rev. JEDIDIAH EDMED, who was presented by the Very Rev. W. O. Kinsolving of St. Paul's Cathedral. He and the preacher, the Rev. V. C. Griffith, also assisted in the service, and in the laying on of hands. The Rev. Mr. Edmed will continue to minister to the people of his race in Oklahoma City and Shawnee.

SOUTHERN OHIO.—At Christ Church, Xenia, on St. John Baptist's day, the Bishop of the diocese advanced to the priesthood, the Rev. W. A. THOMAS, deacon, minister in charge of the parish. The Rt. Rev. Theodore I. Reese was the preacher and the Rev. Charles E. Byrner of Springfield presented the candidate and joined with the Rev. Canon O. E. Watson of Gambier in the laying on of hands. The church is in a flourishing condition and the ordination service was largely attended.

WYOMING.—Sunday, June 13th, the Rev. S. E. WEST and the Rev. E. J. CHIPP were advanced to the priesthood in St. Mark's Church, Cheyenne, during the sessions of the diocesan convention. Bishop Thomas was the officiating Bishop.

DEGREES CONFERRED

BROWN UNIVERSITY.—D.D., upon the Rt. Rev. SAMUEL G. BARCOCK, Suffragan Bishop of Massachusetts, at the commencement exercises on June 16th, in Providence, R. I.

COLBY COLLEGE.—D.D., at the recent commencement in Waterville, Maine, upon the Rev. GEORGE BRUCE NICHOLSON of St. Mark's Church of that city, and honorary canon of the Cathedral, Portland.

HARVARD UNIVERSITY.—D.D., upon the Rt. Rev. DAVID H. GREEK, Bishop of New York, at the recent commencement.

KENYON COLLEGE.—L.H.D., upon the Rev. GEORGE CRAIG STEWART of Evanston, Ill. D.D., upon the Rev. WILSON REIFF STEARLY, Suffragan Bishop-elect of the diocese of Newark.

UNIVERSITY OF THE SOUTH.—D.D., upon the Very Rev. J. WILMER GRESHAM, Dean of Grace Cathedral, San Francisco.

DIED

BUCKLEY.—On Friday, June 25, 1915, NORA KING, wife of DANIEL BUCKLEY, and daughter of the late John A. King, Esq. The burial office and interment were at St. Thomas' Church, White Marsh, Pa.

RIGHTOR.—Entered into the rest of Paradise, on Saturday, June 19, 1915, at her residence in Helena, Ark., Mrs. VIOLA HASKELL RIGHTOR. She was the wife of Henry Clay Rightor, and the mother of the Rev. Nicholas Rightor, rector of St. Paul's Church, Quincy, Fla. Interment at Helena, Ark., on Sunday, June 20th.

Eternal rest grant her, O Lord; let light perpetual shine upon her; may she rest in peace. Amen.

VANDERVOORT.—Suddenly, on June 22, 1915, at Chelsea, N. J., KATHARINE BIDDLE VANDERVOORT, daughter of the late Peter and Mary Biddle Vandervoort.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, Catholic, July 25th to August 29th, inclusive, near New York. Three services Sunday (one sermon), and one midweek. \$65. Address DELTAU, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of large parish in Eastern city wants Catholic priest, able and willing to work, as curate for a year. Offered, moderate salary and extra good house. Address SONUS, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, unmarried, thoroughly efficient, with most satisfactory reasons for contemplated change, desires summer work, *locum tenens*, or permanent work, anywhere. Address "PRESBYTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks parish. Earnest, active, experienced; definite Churchman. East preferred. Correspondence invited from Bishops and vestries appreciating fidelity. Address EXCELSI, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, sound Churchman, would supply July, August, September, or part. East or South preferred. References exchanged; moderate remuneration. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

RECTOR invites correspondence. Age 34; married; can be fully endorsed by Bishop and vestry. Present stipend \$1,500. City preferred. East. Address X2, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several industrious people to distribute moral literature. Will pay \$180 for 90 days work. PURITY Co., Pope Bldg., Chicago, Ill.

POSITIONS WANTED—MISCELLANEOUS

CLERGYMAN'S WIDOW, refined gentlewoman, experienced Church worker, desires position as parish helper. Good reader; would also accept position as companion. Highest references. Address RANKLIN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, kindergartner, desires position as nursery governess in Church family. References exchanged. Address B. D., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, trained and experienced, desires mission or parish work. Address "DEACONESS," care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

INFORMATION of an institution where refined, elderly lady may have home comforts and care. Same has small income. Locality preferred in North and east of Mississippi river. No charity institution wanted. Address INSTITUTION, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—St. Paul's Episcopal Church, Chicago, will have a four manual Austin organ—60 stops, with solo and echo—to be installed this summer. St. John's, Jersey City, large three manual just completed. Information on application to the factory. Illustrated circular of console of great Salt Lake organ. AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNEBS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns. Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

HOUSES FOR RENT—CALIFORNIA

AVALON, CATALINA ISLAND, CALIFORNIA. New bungalows overlooking bay, beautiful view, near church. Address MRS. BEATRICE WILSON, Avalon, Calif.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

THE CHURCH DIVINITY SCHOOL of the Pacific will remain open during the summer vacation for the benefit of the clergy and Churchmen visiting the Exposition. The rooms have all modern conveniences, hot and cold water, steam heat, and tub and shower baths on each floor. As there is only a limited number of rooms, reservations must be made in advance. Rates: Room, breakfast, and dinner, \$2 per day. Application for reservation should be made as soon as possible to the MANAGER, 1051 Taylor street, San Francisco, Calif.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—ONTARIO

WINDY FIELDS.—A summer resort near Toronto, in country. Strictly first class; 850 feet higher than Lake Ontario; pure air, good roads, and beautiful scenery. Tennis, bowling, and trout-fishing. Pure spring drinking water, vegetables grown on farm. Large, airy house and verandas; ideal place for children. Capable manager; motoring parties specialty. Write for booklet and information to Mrs. ROG, 3 Bedford Road, Toronto, Canada.

SUMMER BOARDING—WISCONSIN

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOOKS

WE BUY AND SELL Theological Libraries and collections of good books. Correspondence solicited. SCHULTZ'S BOOK STORE, 132 East Twenty-third street, New York.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEAL

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. MCCLURE, Treasurer, Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL CO. New York.

The Meaning of Christian Unity. By William H. Cobb. Price \$1.25 net.

WELLS GARDNER, DARTON & CO. London.

On the Retention of the word Obey in the Marriage Service of the Book of Common Prayer. A Liturgical Consultation, addressed to the Bishop of Oxford, and written before the first of August, 1914. By J. Wickham Legg, Hon. Doctor of Letters in the University of Oxford. Price \$1.00 net.

FOOTE & DAVIS CO. Atlanta, Ga.

The Master Scientist. An Index to the Healing Power of the Christ and a Guide to Health, Plenty and Peace. First edition. Price \$1.00.

RICHARD G. BADGER. Boston.

Letters from Prison. Socialism A Spiritual Sunrise. By Bouck White, pastor of the Church of the Social Revolution, author of *The Call of the Carpenter, The Carpenter and the Rich Man*, etc. Price, 25 cts. paper, 50 cts. cloth.

CHARLES SCRIBNER'S SONS. New York.

How to Study the Old Testament. By Frank Knight Sanders, Ph.D., D.D., President of Washburn College, Topeka, Kans., and Henry A. Sherman.

The Testing of a Nation's Ideals. Israel's History from the Settlement to the Assyrian Period. By Charles Foster Kent, Ph.D., Litt.D., Woolsey Professor of Biblical Literature in Yale University, Jeremiah Whipple Jenks, Ph.D., LL.D., Professor of Government and Director of the Division of Public Affairs in New York University.

Historical Geography of Bible Lands. A Manual for Teachers. With fourteen maps. By Richard Morse Hodge, M.A., D.D., Lecturer in Biblical Literature, Extension Teaching, Columbia University, New York.

PAMPHLETS

J. W. DU B. GOULD. 30 Church St., New York.

The Three Strongest Arguments Against Prohibition. Notes from a Sermon preached extemporaneously December 13, 1914, at St. John's Protestant Episcopal Church, Jersey City Heights, by the Rector, Rev. George Daniel Hadley. Printed by permission for private distribution.

THE YOUNG CHURCHMAN CO. Milwaukee.

Prayers for Children. Compiled by the Sunday School Committee of the House of Churchwomen, Diocese of California. Church Booklets, No. 130. Price \$2.00 per 100, postage additional.

B. H. BLACKWELL. Oxford, England.

Divine Service of the Lord's Supper According to S. Sarapion Scholasticus. Arranged for use in any Christian Church or Chapel, as a step towards Christian Unity. By Bishop Vernon Herford, B.A.

HEALTH DEPARTMENT, CITY OF MILWAUKEE.

Bulletin of the Health Department, City of Milwaukee. June, 1915, Vol. 4, No. 5.

FROM THE AUTHOR.

The Sinking of the Lusitania. A Sermon preached in Grace Church in New York on the Sunday after Ascension-Day, May 16, 1915, by Charles Lewis Slaterry, D.D., Rector of the Parish.

The Place and Mission of the Private School. By Thomas Stockham Baker, Head Master The Tome School. Reprint from Proceedings of the Twentieth Annual Meeting, Association of Colleges and Secondary Schools of the Southern States.

Sixteenth Annual Address of the Rt. Rev. Joseph M. Francis, D.D., to the Council of the Diocese at its Seventy-Eighth Annual Meeting. All Saints' Cathedral, Indianapolis, Ind., Diocese of Indianapolis, May 20th, 1915.

A Manual of Prayer for Unity. Printed for the Commission of the Protestant Episcopal Church on the World Conference for the Consideration of Questions touching Faith and Order. A. D. 1915.

Letter from Bishop Willis and Report for 1914 of the Anglican Church in Tonga.

Address by the Honorable Elihu Root to The Union League of Philadelphia at the Reception in His Honor held March 23, 1915.

Twenty-second Annual Address of the Rt. Rev. A. C. A. Hall, D.D., LL.D., to the Convention, Diocese of Vermont, June, 1915.

AMERICAN CHURCH UNION. 1625 Locust Street, Philadelphia, Pa.

What has Become of the Church's Chief Act of Worship? By Rev. Frank B. Reazor, D.D. American Church Union Leaflet No. 20.

AMERICAN SCHOOL OF HOME ECONOMICS. Chicago.

Five Cent Meals. Bulletin No. 34, Series I., March, 1915. Price 10 cts. In lots of 100, 5 cts.

LOIZEAUX BROTHERS. 1 E. 13th St., New York.

Sixty Solemn Proofs from Scripture that instead of professing Church getting better, it will continue, and even increase in evil until the Lord Jesus Christ comes again. By J. D. Price 5 cts.

R. McMURDO. 930 N. Lockwood Ave., Chicago.

From Heaven or of Men? A Message for the Moment. Reprint from *The Armour of Light*.

STATE HISTORICAL SOCIETY OF WISCONSIN.

List of Active Members of the State Historical Society of Wisconsin. Bulletin of Information No. 76. June, 1915.

WELLS GARDNER, DARTON, & CO. London.

Life for Ever and Ever. Preached by the Rt. Hon. and Rt. Rev. Arthur F. Winnington-Ingram, D.D., Lord Bishop of London, at the Canadian Memorial Service, St. Paul's Cathedral, May 10, 1915.

ANNUAL CONVENTIONS

SUMMARY

BISHOP FABER presided over the MONTANA convention. An unfavorable report caused the postponement of action on the pension fund. The preaching mission was adopted for the diocese. A report favoring state and national prohibition was adopted, and a resolution of appreciation was sent to President Wilson.—Our tardy report from NEBRASKA shows that the convention postponed final action on the pension system. It readopted the apportionment plan for diocesan missions, and appointed a committee on diocesan survey. It sent a message of greeting to President Wilson.—ASHEVILLE discussed and took steps toward the formation of the district into a diocese. Consideration of the pension system was postponed till next year. A committee was appointed to prepare for the nationwide preaching mission.—WYOMING passed a resolution favoring state-wide prohibition. The nation-wide preaching mission was provided for, and a retreat in preparation therefor.

MONTANA

SUNDAY MORNING, June 20th, the twelfth annual convention met in St. Peter's Church, Helena (Rev. F. R. Bateman, rector). Bishop Brewer's presence was greatly missed by everyone. But having turned the administration of the diocese over to the Coadjutor, he thought it best to give him a free hand and a clear field to inaugurate his own ideas, and so he took some appointments in the western part of the diocese.

In the evening Bishop Faber read his convention address, in which he paid an eloquent tribute to the merits, service and sacrifice of the senior Bishop of the diocese. With characteristic modesty Bishop Faber expressed his

desire that he might have been permitted to sit longer at the feet of Bishop Brewer before assuming the burdens of administration.

The Bishop had some distinct ideas with reference to Church building. Out of his rich and varied experience in the eastern states he brings to the state of Montana a fund of knowledge with reference to the construction of buildings, which, in a refined, esthetic, dignified, and adequate way shall express the spirit of worship of the ancient Church as directed by the Book of Common Prayer, "the silent missionary of the Church."

Of his own labors Dr. Faber spoke very modestly. That he had been instant in season and out of season appeared from the fact that his travels in the first six and one-half months of his episcopate brought him to over two-thirds of the towns, villages, and scattered homes of the state.

In opening the business session of the convention the Bishop pleaded for strict attention to business, and that the time of the convention be not wasted in the discussion of mere technicalities.

There were about thirty clergymen present, and a goodly number of lay delegates.

The treasurer of the episcopate fund reported an increase during the year of about \$10,000, bringing the present amount of the fund up to \$94,281.

The treasurer of the board of missions reported a balance on hand of about \$1,600, with salaries paid to July 1st. But it was pointed out that there might have to be a scaling down of appropriations by the board unless the income could in some way be increased.

The Standing Committee was elected as follows: The Rev. Messrs. F. R. Bateman, J. L. Craig, Charles F. Chapman; Messrs. Fidel Huber, W. C. Messias, and A. P. Bowie.

The committee on the pension fund brought in a report, criticising the principles of the fund, and the committee was continued with instructions to report next year.

A resolution was adopted in convention favoring the Advent Nation-wide Preaching Mission and a committee was appointed to make suitable arrangements.

The committee on temperance brought in a report favoring state and national prohibition of the manufacture and sale of intoxicating liquors except for sacramental, mechanical, medicinal, and chemical purposes. And this was adopted by an enthusiastic vote.

A canon was passed providing for a commission on church buildings.

Papers were read on social service, religious education, and the missionary problems of the diocese, and one especially noteworthy on "The Rural Church and Its Pastor," by Prof. Holst of the Agricultural College.

Wednesday was devoted to the Woman's Parochial and Missionary Society. Bishop Faber celebrated the Holy Communion and the Rev. George Hirst was the preacher. Mrs. J. L. Craig was elected president; Mrs. G. G. Bennett, vice-president; Mrs. H. S. Gately, secretary; and Mrs. C. H. Moore, treasurer.

They reported money raised during the year for missionary purposes, \$2,455; for parochial purposes, \$16,505; a total of \$18,960, being an increase of about \$2,000 over last year. A number of papers relating to women's work were read.

The pledges of the convention for diocesan missions showed a gratifying increase over last year. The number of confirmations was a trifle less than last year, due largely to the fact that two important parishes were vacant for several months.

A message of confidence and appreciation was sent to President Wilson.

NEBRASKA

ALL BUT ONE of the clergy of the diocese were present when the forty-eighth annual convention opened in the Church of the Holy Trinity, Lincoln (Rev. S. Mills Hayes, rector), on May 19th, according to a report in the *Crozier*. A large lay delegation also attended. The Bishop was celebrant at the 10:30 service, assisted by the Rev. John Williams, D.D., gospeller and the Rev. S. Mills Hayes, epistoler. The sermon was preached by the Rev. James Wise of St. Louis from the text, "Where there is no vision, the people perish," and was an impressive appeal for vision and enthusiasm in the Church's whole work.

The convention sent a message of greeting and appreciation to President Wilson, on the motion of Mr. T. L. Ringwalt. The consideration of the Church Pension Fund was referred to a committee of five, to report at the next council.

The elections were as follows:

Standing Committee: The Very Rev. James A. Tancock, Omaha; the Rev. A. E. Marsh, Blair; the Rev. T. J. Collar, Omaha; C. S. Montgomery, Omaha; C. H. Rudge, Lincoln; S. C. Smith, Beatrice.

Treasurer: V. B. Caldwell, Omaha.

Deputies to the Provincial Synod: The Rev. Wesley W. Barnes, Nebraska City; the Very Rev. James A. Tancock, Omaha; the Rev. W. H. Moor, Omaha; the Rev. W. A. Mulligan, Beatrice; the Rev. S. Mills Hayes, Lincoln; Messrs. C. L. Hopper, Omaha; W. H. Young, Fremont; J. E. Fisher, Beatrice; J. S. Hedelund, Blair; T. L. Ringwalt, Omaha.

The convention again adopted the appointment plan for the regulation of diocesan missions. A committee was appointed to consider a diocesan survey.

ASHEVILLE

THE DISTRICT held its twenty-first annual convention in Trinity Church, Asheville, N. C., June 23rd and 24th. The attendance, both lay and clerical, was good. Immediately after organization a resolution was passed expressing sympathy with President Wilson in his efforts for humanity and the comity of nations. The morning session was given over to the ordination of Mr. J. W. C. Wilson of Morganton to the diaconate.

The Bishop's address was the first business of the afternoon. The address was optimistic. He expressed satisfaction at the progress made during the year and gave statistics showing the remarkable material growth of the Church in this district during his episcopate.

At the annual missionary meeting on Tuesday night addresses were made by the Rev. Rufus Morgan of the Appalachian School, the Rev. Edmund Joyner of Lenoir, and the Rev. Harris Masterson, a returned missionary from China.

The canon providing for the election of a Presiding Bishop was unanimously ratified; consideration of the Church pension system was postponed until next year, and a committee was appointed to make plans and arrange for the carrying out of the Nation-wide Preaching Mission.

The Bishop was requested to issue a formal letter to the laity reminding them of their priesthood and its responsibilities and to call upon them to arouse themselves to a proper sense of these responsibilities and to bestir themselves to try to meet them. At the same time a committee was appointed to devise plans for utilizing the priesthood of the laity in extending the evangelical work of the Church in this district.

The question of most interest before the convention was that of the formation of the district into a diocese. The committee reported the financial condition of the district and set forth the work that must be done if

the plan is to be consummated. The committee was continued and enlarged and instructed to formulate and to put into operation plans for raising the necessary funds before the next meeting of the General Convention.

The various schools were reported in good condition and their work and influence constantly growing.

The Woman's Auxiliary, meeting at the same time as the convention, was largely attended, and the reports rendered by the officers and by parish branches of work accomplished during the year showed progress along all lines.

An annual scholarship, to be known as the Bishop's Scholarship, was pledged to Christ School, Arden. The addresses of Miss Lindley, the educational secretary, aroused great enthusiasm.

WYOMING

ST. MARK'S CHURCH, Cheyenne, was the scene of the eighth annual convocation of the district, in session from June 12th to 15th.

Bishop Thomas preached the sermon. The Rev. Hiram Bullis was elected secretary, and Mrs. D. W. Thornberry of Laramie was elected registrar.

In his address Bishop Thomas made a special memorial of his close friend, Bishop Spalding, and then entered into an explanation of affairs within the district, which, for the most part, he found very satisfactory. With respect to the Bishop Randall Hospital, he stated that a kind friend had paid off the indebtedness and that a landscape architect, Mr. Fletcher Steele of Boston, had laid out the grounds in beautiful style, and a friend had contributed \$500 for the work of parking the grounds so that there would be much improvement in connection with the edifice. He was glad to report that several summer workers were expected who would give their time during the summer months in connection with the work of the district. The Indian missions were in good condition.

After the opening service the sessions were held in the parish house, the church being given up to the meetings of the Woman's Auxiliary. Dean Thornberry was elected clerical deputy to the General Convention, and Mr. A. C. Jones elected lay deputy. The alternates were the Rev. S. A. Huston and Mr. George A. Bible.

The Council of Advice appointed by the Bishop is as follows: Rev. S. A. Huston, Rev. G. C. Rafter, Dean Thornberry, Mr. A. E. Roedel, and Mr. F. Burrage.

Deputies to the Provincial Synod: Rev. Messrs. S. A. Huston, E. M. Cross, A. F. Schepp, S. A. McGinley, D. W. Thornberry; Messrs. W. W. Daley, A. C. Jones, C. F. Hoel, G. C. Brimmer, and D. V. P. Marshall.

A resolution was passed expressing the conviction of the convocation that "the welfare and progress of the Kingdom of Christ, demanding, as they do, the conservation and the consecration of humanity's God-given powers and capacities, call for such interest and effort in the movement now known as national prohibition as are consistent with good judgment and Christian citizenship, and we recognize state-wide prohibition as a means toward this end."

Approval was registered of the proposed Nation-wide Preaching Mission, and the Archdeacon and Deans were appointed a committee to take charge of the matter in the district. It was also decided to have a pre-mission retreat.

On Sunday morning, June 13th, the Rev. S. E. West and the Rev. F. J. Chipp were advanced to the priesthood, and in the evening a meeting was held in the parish house in the interests of religious education. A number of questions bearing on important features of the subject were printed and distributed, and an informal consideration given to such as were called for.

The directors of the Cathedral Home for Children and of the Episcopate Fund were reelected.

In the adoption of the report of the committee on appointments account was taken of the fact that the next fiscal year of the Board of Missions will extend over thirteen months.

Educational

COMMENCEMENT at St. John's Military Academy, Delafield, Wis., began with the sermon preached by the reverend president on June 6th, and continued up to noon of June 11th. On June 9th the usual field day of the school was held. The contest between the Kemper and De Koven Athletic Clubs proved of great interest to the throng of spectators who gathered to watch the young athletes. In the afternoon there was a baseball game, won by the academy team, and in the evening a band concert and promenade. June 10th was military day and alumni reunion. The young soldiers were kept busy from 6:30 in the morning until the final dress parade at 7:30 in the evening. All the military exercises required by the late orders of the War Department were gone through, even to trench digging, and the spectators were delighted with the series of evolutions. At 8:30 in the evening in the amphitheatre and "Little Quad," the class of 1915 dedicated its class stone with appropriate ceremonies, the usual torch light procession and other ceremonies taking place prior to that event. The Hon. Charles L. Dering, president of the Association of Commerce of Chicago, was the alumni orator this year, and his talk was listened to with the most profound interest by the large crowd of visitors, guests, and people from the countryside roundabout. June 11th was commencement, and the day opened with the special celebration of the Holy Eucharist in the chapel at 7 o'clock, followed by the literary exercises of the class of 1915 at 9:30. Immediately after the literary exercises, the largest class in the history of the institution was graduated with appropriate ceremonies at the chapel. The graduates' procession was then formed and the class of 1915, the corps of cadets, guests, and patrons moved in procession to the flag-staff, where, amid the strains of *America*, followed by those of *Auld Lang Syne*, the colors were played down, and the school year for 1915 was over. A beautiful memorial window was presented by the class of 1915. The Presiding Bishop of the American Church and the Primate of the Canadas collaborated in producing this picture.

AT THE recent commencement exercises of Columbia Institute, the historic diocesan school for girls at Columbia, Tenn., an interesting feature was the presentation to the trustees of diplomas awarded by the institute seventy-five years ago. In presenting the diplomas to the board, the Rev. Walter B. Capers, president of the school, said it was an unique distinction the Church enjoyed in having been the pioneer of Christian education in the great Southwest Territory, which then embraced what are now the states of Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Texas, and Arkansas. Dr. W. P. Woldridge, senior member and secretary of the board, received the venerable diplomas. They were granted to Miss Mary Theresa Minter (Tennessee), July 3, 1840; Miss Ann Eliza Hill (Alabama), June 29, 1841; Miss Rosetta Minter (Tennessee), July 1, 1842; Miss Ann Beaumont (Clarksville, Tenn.), July 1, 1842. Each diploma bears the signature of Leonidas Polk, president of the board of trustees, and Bishop James H. Otey, visitor. These valuable relics of heroic days when Christian education had a struggling and precarious existence in the Southwest,

(Continued on page 371)

THE CHURCH AT WORK

CONSECRATION OF A MEMORIAL CHAPEL

As a usual thing, a man's worth to a community is not emphasized until he is gathered unto the land of his fathers. A notable exception was made, however, in the consecration of the new chancel and chapel of Trinity Church, Princeton, N. J. (Rev. R. B. Pomeroy,

be used as foundation of a fund to be known as the Emelia J. Baker Memorial Fund.

Dr. Baker has been rector of Trinity Church for forty-nine years. Just after the close of the Civil War he took up his work at Princeton. During his rectorship a new church, parish house, and rectory have been built. Twice the church has been enlarged,

ture and person of our Lord—perhaps the most perpetually interesting and perplexing question in sacred study—and, after granting certain minor gains from the work of the liberals, brought his hearers back to the affirmations of the ancient Church.

Dr. Hall gave good measure by an open-air conference—not on the schedule—on the "Eschatology of the New Testament." Here again, in his treatment of passages touching the Second Coming, and in his ready answers to eager questions about "Millenarianism," the "after state," and the tremulous subject of probation, Dr. Hall led back to the affirmations of the ancient Church.

In strong contrast came the two lectures by the Rev. Dr. Leighton, professor of philosophy in the Ohio State University. The first lecture was a review, done with compelling skill, of the long course of the dominance of what may be called the "static" idea in metaphysics and theology, and its struggle to resist the attack of the totally antagonistic, dynamic method in all departments of thought. It was the history of philosophy in one lecture—and given as well as might be—on the text of the ancient controversy, "Being or Becoming?" The lecture went far to explain the revolutionary character of Modernism in all departments of life, and no matter how uncomfortable or unsettling was a fine apology for the present unrest. Dr. Leighton, in his second lecture, applied the formulas of the apostles of temporalism to explain the modern conceptions of the idea of God. It was a brilliant piece of work. Some of us felt that we had taken a trip on a theological aeroplane. Solid-ground men are going to shake their heads, but the aviators will keep on experimenting. Who shall decide between them?

The school of modern practice was represented by Bishop Reese, and Dr. Milo Gates of New York. Bishop Reese's paper was a thoroughly prepared study of the problem of the rural church, as illustrated in Ohio. As in modern war, "terrain," accessibility, is a large factor in the problem; and a stronger diocesan support and larger local coöperation in all departments of little-town life the main solutions. Dr. Gates, as lecturer on the question of the foreigner, put the whole subject on the important plane it deserves. Three points from among many we repeat. First, that this Church of ours cannot afford to minister exclusively to the old American stock. If we cannot absorb the new foreigner we have but a slim future. Secondly, that the method must be that of "indirection"; every unit working to absorb its quota by the forces and staff already in hand. Thirdly, that this skillful indirection is impossible with a clergy unequipped to meet foreigners in other than English, and with a laity entrenched in the idea that this Church is for the private use of old American stock, "Jews and foreigners not wanted!"

Under the good management of the Rev. Thomas Jenkins, the school remains solvent, and expects to have an even more interesting session next year, immediately after the Kenyon commencement.

DEATH OF REV. F. N. WESTCOTT

THE SAD NEWS of the death of the Rev. Frank N. Westcott by his own hands at Columbia Hospital, Milwaukee, last Friday night, June 25th, should be accompanied by an explanation. Mr. Westcott has been a nervous wreck for several years, and was known to have developed a suicidal mania. Four near relatives, including his own father, are said to have been suicides. Though ra-



TRINITY CHURCH, PRINCETON, N. J.

rector), as a thankoffering for the life and work of the Rev. A. B. Baker, D.D., rector emeritus, and his devoted wife, Emelia J. Baker. Princeton lent itself to the occasion with a great deal of enthusiasm. With perfect weather and with the chimes pealing forth hymns of praise and thanksgiving, the procession of laity and clergy formed in the parish house and marched to the east door of the church.

As it was the occasion of the Bishop's first visit to Princeton, a short service was held at the entrance of the church, after

and a set of chimes consisting of ten bells have been placed in the tower.

While Dr. Baker has concentrated his work among the people of Princeton, yet he has not been unmindful of the great opportunity of work with the students of Princeton University.

CHANGES AT NASHOTAH

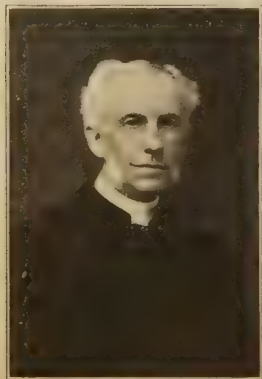
THE CHAIR of dogmatic theology at Nashotah, made vacant by the resignation of the Rev. N. D. Van Syckel, has been filled by the promotion of the Rev. M. B. Stewart, who has been an instructor in the preparatory department. Mr. Stewart is succeeded in that position by the Rev. A. Parker Curtiss, rector of Grace Church, Sheboygan, Wis., who also becomes warden of Bishop White Hall.

GAMBIER SUMMER SCHOOL

THE FOLLOWING interesting account comes of the summer school which was in session at Bexley Hall, Gambier, Ohio, June 16th to 18th. The dioceses of Ohio, Southern Ohio, West Virginia, Lexington, and Michigan were represented by sixty-eight men. Bishop Leonard entertained the attending Bishops at "Kokosing," the stately Bishop's house built by Bishop Bedell.

The first afternoon and evening were given over to Bishop Webb of Milwaukee, who made three addresses in the new seminary chapel of St. Mary, on the personal habits, mental life, and spiritual self-discipline of the clergy.

The men in attendance will not soon lose the impression made upon their hearts if not upon their minds by the Rev. Dr. F. J. Hall of the General Seminary in his two profound lectures on "St. Paul and Modern Christology." We have many points of view, and divergent schools of thought in this Church of ours. Surely the advanced Churchmen would not want a nobler exponent of their point of view than the humbly spiritual and deeply learned Dr. Hall. In his clear and balanced manner, as far as the time would permit, he examined the main claims and innovations of recent liberal research upon the na-



REV. A. B. BAKER, D.D.

which he was conducted by the rector and wardens to the chancel.

The chapel and chancel furnishings, including the main altar, are the gift of Mr. George A. Armour. The pulpit, lectern, and choir stalls are fumed oak. They were designed by Mr. Ralph A. Cram of Boston. The cost was \$65,000.

Archdeacon R. Bowden Shepherd read the deed of gift, and the Rev. W. T. Manning, D.D., rector of Trinity Church, New York, preached on the text, "Lo, I am with you always, even unto the end of the world."

The Bishop, accompanied by the rector, blessed the chapel and furnishings.

The offering amounted to \$2,500 and will

tional on other subjects, his insanity in this form is beyond question.

Before he had broken down in health, Mr. Westcott had given splendid service to the Church, especially by his writings. *Catholic Principles* and *The Heart of Catholicity* are recognized as standards in the literature of the Church, and a novel from Mr. Westcott's pen has quite recently been published.

Mr. Westcott, who was fifty-six years of age at his death, was graduated at the University of Syracuse with the degree of Ph.B. in 1879 and was ordained deacon in 1883 and priest in 1884 by Bishop Huntington. Practically his whole active ministry was spent in the rectorship of St. James' Church, Skaneateles, N. Y. He was elected deputy to General Convention in 1910, but his breakdown was then beginning and he was unable to serve, and resigned his parish shortly afterward. Since then he has been at times a guest of Bishop Webb in Milwaukee and at other times has been in sanitariums. He had lately undergone an operation at Columbia Hospital, Milwaukee, and was in a greatly depressed condition of mind. Mr. Westcott was a brother of Edward Noyes Westcott, author of *David Harum*.

CANADIAN PARISH OBSERVES ITS CENTENNIAL

JUNE 20th and 21st the Rt. Rev. J. C. Farthing, Lord Bishop of Montreal, visited the parishes of St. George, Clarenceville, and St. Thomas, Noyan, Quebec, the occasion being the celebration of the one hundredth anniversary of the first ministrations in these parishes of the Rev. Micajah Townsend, M.A., which was also the beginning of Church work in the community. At the morning service a handsome brass tablet was unveiled and blessed by the Bishop. The tablet is a memorial to Canon Townsend, given by his children or their heirs for them. The Sunday services were followed by a two-days' celebration of a commemorative character. Historical addresses and reminiscent stories were given which brought to many of the older people a tender thought of the past, while the younger members of the parish were impressed with the precious heritage that they had received. Mrs. J. D. Morrison, wife of the Bishop of Duluth, who is the youngest daughter of Canon Townsend, was present, and contributed to the programme some of her personal recollections and of the customs of the parish during the days of her youth. The celebration of the centenary proved a happy reunion, and was most helpful educationally and spiritually.

DEATH OF CANADIAN CLERGYMAN

THE DEATH of the Rev. Canon Baylis, at his residence adjoining the Synod Hall, Montreal, June 21st, removes one of the best-known clergymen in the diocese of Montreal. As secretary of the diocesan synod for many years he came in contact with Churchmen at many points. He was ordered priest in 1872 and afterwards held several charges in Montreal before taking up the work which he discharged so well in the Synod Office. Dr. Baylis had been ill for years, but had been able to perform many of his duties to within about a week of his death. He was the author of a number of theological books.

DEATH OF JAMES J. GOODWIN

IN THE death of James Junius Goodwin, in the early morning of June 23rd, Christ Church, Hartford, Conn., has lost a most faithful layman and the city of his birth one of its most prominent citizens. In failing health for the past two years, his death was not wholly unexpected. Mr. Goodwin was born September 16, 1835. He leaves a widow and three sons. He has been junior warden

of Christ Church since 1889, and has always been deeply interested in the affairs of that church and in the diocese at large. His recent gift to the diocese of the Bishop's House was recorded in this paper within a month.

PAGEANT AT NASHOTAH

ON SATURDAY, July 10th, at 3:30 P.M., a pageant will be given on the grounds of Nashotah mission. Under the general title of *Brother Basil's Vision*, Miss Caroline Larabee has adapted four historic scenes, depicting events in the lives of some of the saints in the early days of the Church, naming them, respectively, "St. Patrick," "St. Alban," "St. Patrick and the Princesses," and "King Ethelbert and Queen Bertha." About seventy-five young people will participate, many of them being children, and the elaborate costumes and the natural scenic beauties of the different settings ensure a pleasing production. The pageant will contain more dramatic action and will be given on a more ambitious scale than any of its predecessors.

A MISSIONARY IN THE "WILD WEST"

SARATOGA and Encampment are two towns of Wyoming which were once the center of a considerable gold and copper smelting trade, but now the gold and copper are no longer worked and the country has become a cattle and sheep district. Up in the mountains round about the lumber interests furnish considerable work to a class of rough men. The saloons and their kindred institutions have been getting most of the wages of these men when they were off duty. The Rev. William H. Haupt of the diocese of Kansas has recently taken up a missionary's task in these two towns and, being used to the ways of the West, he is, as he says, "getting some results." Opposite a row of saloons in one of the towns he has started a public reading room, and he suggests that old books and magazines sent in his care to Saratoga would be of great value in carrying on this enterprise.

SEABURY SUMMER SCHOOL

THE SEABURY SUMMER SCHOOL closed its third annual session on Friday, June 18th, after two weeks of work. Twenty-two clergymen were registered from Minnesota, Iowa, North Dakota, South Dakota, Kansas, and Illinois. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, delivered two inspiring lectures on the "Personality of the Holy Ghost." Professor Jenks of the General Theological Seminary gave five lectures on special topics connected with Church history. Dr. Jenks' broad and incisive grasp of his subject, and his mode of presenting it, won the admiration and gratitude of his hearers. Dr. Johnson, professor of Church History in Seabury, lectured on "The Psychology of Parochial Work." Professor Poole's lectures on Apologetics were most helpful and scholarly. Professor Lofstrom gave five lectures on the Second Epistle of St. Peter and the Epistle of Jude. Interwoven with a scholarly exegesis was a thread of deep spirituality. The Rev. Francis L. Palmer of Stillwater, and formerly instructor in Ethics and Apologetics in Seabury, used his deep scholarship to the best advantage in his five lectures on "The Comparative Study of Religions." Dr. Kramer, warden of the school, delivered five very able lectures on the "Evolution of Worship." He traced the evolution of worship from the primitive times to the present. His general conclusion was, that the Holy Communion was the highest development of all worship, and concluded in his closing lecture that if the Christian Church is to realize the purpose of its Founder, the service of the Holy Communion must be made the chief service of the Church.

GENEVA CONFERENCE OF CHURCH WORKERS

THE CONFERENCE of Church workers, to be held at Geneva, N. Y., begins Saturday evening, July 3rd, at 7:30, with a preparatory service for the corporate Communion, to be held on Sunday, at 7:30 A.M. The Bishop of Arizona will preach the conference sermon at 11 o'clock, and in the afternoon at 3 o'clock will be an out-door mass meeting. Following is the programme for Monday: 9 A.M., "The Country Parish and Social Action," Rev. E. M. Parrott, Lake George, N. Y.; 10 A.M., three groups of conferences, on Missions, Religious Education, and Social Service; 11 A.M., "Missions and the War," Rev. Hugh L. Burleson, D.D.; at noon, "A Parochial Programme of Education," Rev. E. S. Pearce.

SPECIAL TRAIN FOR BROTHERHOOD NATIONAL CONVENTION

FOR THE first time in the history of the Brotherhood of St. Andrew, the annual convention is to be on the Pacific coast, in the city of Los Angeles, August 25th to 29th.

This convention means much to the Pacific coast, and the preparation that is being made on the part of the Brotherhood men and Churchmen of California will make the detail of this convention as complete and perfect as any that have been held during the past thirty years.

The one thing most desired on the part of the hosts is a large and representative attendance of Brotherhood men and of Churchmen from the East and Middle West, and inasmuch as large numbers of Churchmen will be visiting the Pan-American Exposition and will be quite near Los Angeles at the time of the convention, it is hoped that many such will take advantage of and accept the cordial invitation that is being extended to them to participate.

A special party of Brotherhood men and Churchmen will leave Chicago on August 19th via the C. & N. W. Railroad at 10:30 A.M., stopping at Denver for a few hours, at Colorado Springs for half a day, Salt Lake City for half a day, arriving in Los Angeles on Tuesday, August 24th. Any Brotherhood men and Churchmen who contemplate leaving about that time are cordially invited to join this party.

Reservations in the special Brotherhood cars may be made through Courtenay Barber, Chairman, 617, Peoples Gas Building, Chicago, Ill.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Membership of Standing Committee

AT THE recent council the following were elected on the Standing Committee: The Rev. Messrs. Stewart McQueen, W. N. Claybrook, E. E. Cobbs, and Messrs. Robert Jenison, W. H. Tayloe, and R. H. Mabry. The Standing Committee organized by electing the Rev. Stewart McQueen, president, and Mr. R. H. Mabry, secretary. Mr. McQueen has acted as president for a number of years.

THE BISHOP is now at his summer home on Weeks' Bay, Baldwin county.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Commodore Beehler

COMMODORE WILLIAM H. BEEHLER, United States Navy, retired, died on June 23rd at the Naval Hospital, Annapolis, following a protracted illness, aged 68 years. Commodore Beehler, who was a native of Baltimore and a graduate of the Naval Academy in the class of 1868, was widely known in the service as

the inventor of the solarometer, and also as an author of note on naval matters. He was a devoted Churchman and took an active part in the work of St. Anne's Church, Annapolis, where he had made his home since his retirement, being specially interested in the work of the Brotherhood of St. Andrew. The funeral services were held in St. Anne's Church on June 25th, the Rev. J. P. McComas, D.D., rector, assisted by Chaplain Cassard of the Naval Academy, officiating.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCLLWAIN, D.D., Bp. Suffr.

Reception of Acolytes and Altar Guild—Death of Churchman in St. Paul

ST. BARNABAS' DAY, at 8 P. M., a special service was held in St. Philip's Church, St. Paul, the occasion being the reception of ten acolytes and thirteen altar girls into the service of the parish. Four priests took part in the service, the Rev. Messrs. Ferguson, Howard, Roland, and Mr. Lealtad, rector of St. Philip's. The Rev. Mr. Howard of Christ Church made an address to the candidates, and the Rev. Mr. Ferguson preached the sermon. The acolytes and altar guild were received by the Rev. Mr. Roland, rector of St. Paul's Church. The service opened with a solemn procession led by the thurifer and crucifer. Evening Prayer was conducted by the rector of the parish. Mr. Ira S. Ashe was appointed master of ceremonies of the acolytes' guild. A Brotherhood is to be organized in the parish in the near future. The young people are doing a wonderful work in this parish of colored people.

THE CHURCH in St. Paul has suffered a great loss in the death of Mr. A. M. Eddy, who served as treasurer of the Church Extension Society of St. Paul for many years. He was also treasurer of the Sunday school of the Church of St. John the Evangelist. Mr. Eddy was ill but a short time, being taken with pneumonia. He died at St. Luke's Hospital. The funeral was held on Saturday morning, June 12th, at St. John's Church, of which he was the last surviving lay incorporator.

NEWARK

EDWIN S. LINES, D.D., Bishop

Formal Consents Received—Out-Door Services in Paterson

A MAJORITY of the Standing Committees of the several dioceses have forwarded their formal consents to the consecration of the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J., recently elected Suffragan Bishop for the diocese of Newark. It is hoped that the consecration will take place in that parish early in October.

THE CHURCHMEN'S ASSOCIATION of Paterson, N. J., has arranged for a special outdoor service on Sunday evening, July 4th, at seven o'clock, on Monument Hill. All the churches will be closed, and their vested choirs will meet in Trinity Church, Totowa, and go in procession to the monument. The address will be made by the Rev. John Keller.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Deacons Receive Assignments—Church Club Dinner—Holiday House—Plans for Preaching Mission

THE FIVE graduates at Bexley Hall who were made deacons by Bishop Leonard at Gambier, Sunday, June 13th, have been assigned to their places. The Rev. Vernon Cochran McMaster is curate at Emmanuel, and the Rev. Walter Fuller Tunks is junior curate at St. Paul's, Cleveland. The Rev. George Frederick Harkness is curate at St. Paul's, Akron, the Rev. John Ernest Carhart

goes to Toledo as Bishop Du Moulin's secretary, and the Rev. Hayward S. Ablewhite goes to the diocese of Southern Ohio.

THE ANNUAL meeting and dinner of the Church Club of Cleveland was held at Union Club, Wednesday evening, June 23rd, about one hundred men being present. Dr. George W. Crile, who has recently returned from the European war zone, gave a lecture of great interest and instructive value, illustrated by stereopticon views, on a "Physical Basis of Fear and Faith, with Notes on the War." The Cleveland City mission (Rev. Leslie E. Sunderland, chaplain), the product of and supported by the Church Club, has had an excellent year. Mr. Edward L. Worthington was chosen president for the ensuing twelve months.

SOUTHERN OHIO

ROYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Bishop Vincent Receives—Convocation—Sisters of the Transfiguration

BISHOP VINCENT gave a reception to the clergy and people of Cincinnati on the afternoon of June 22nd at the beautiful house and grounds in Mt. Auburn purchased by the diocese. He was assisted by a number of the clergy and ladies of the Church in the city. The weather was perfect and a goodly number availed themselves of the Bishop's hospitality under the oaks and maples of the lawn and in the fine old mansion.

THE CINCINNATI CONVOCATION met and re-organized recently, electing the Rev. F. L. Flinchbaugh, president; the Rev. Maxwell B. Long, secretary; and Mr. E. Worthington of Christ Church, treasurer. The convocation took over the missionary work and the City Mission Society, electing Canon Reade Archdeacon of the convocation and superintendent of the society. A budget for the year was adopted. The meeting was well attended, a fine representation of the laity being present.

A RECEPTION was given by the people of St. Mark's mission, Oakley, at the home of Mrs. John Seymour on June 25th to the Rev. and Mrs. John K. Coolidge. Mr. Coolidge has recently taken charge of this work and the prospects for steady growth are admirable.

THE SISTERS of the Transfiguration at Bethany Home, Glendale, celebrated the Feast of St. John the Baptist with the clothing of a novice, which was of greater significance than usual as she was the niece of the Mother Foundress, showing the permeation of the religious idea through a Christian family. The Rev. Charles Reach, Archdeacon of Cincinnati and Canon of the Cathedral, was the Bishop's deputy in the service, and preached a most interesting sermon on the primitive nature of the religious life. Many relations and friends of the young novice, who is the daughter of Mr. and Mrs. Mortimer Matthews, crowded the little chapel and offered her their congratulations afterward. She is to be known as Sister Olivia Mary.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Consecration of Grace Church, Olathe

GRACE CHURCH, Olathe (Bishop Knight Memorial), was consecrated Sunday, June 6th, by the Bishop. The instrument of donation was read by the priest in charge, the Rev. Arnoldus Miller, and the sentence of consecration by Mr. Albion W. K. Demere, lay reader. The Rev. Mr. Miller gave a brief account of the establishing of this mission, which was followed by a congratulatory address by the Bishop. In seven years a membership of fifty-seven has been gained, the first service at Olathe being held by Mr. Miller. The church was erected as a memorial to the Rt. Rev. Edward Jennings Knight, former Bishop

of Western Colorado, the funds being secured by the Rev. J. W. Heal. A Bishop's chair was presented by the altar guild.

CANADA

Archdeaconry of Edmonton—No Synod Meeting for Quebec—Primate's Daughter Will Go to Foreign Field

Diocese of Edmonton

THE FIRST ordination to be held by Bishop Gray took place May 30th. On the same day the Bishop inspected the troop of Boy Scouts in connection with St. Mark's and gave them an address when presenting the colors to them.

PRACTICALLY all the clergy of the diocese were present at the half-yearly meeting of the archdeaconry of Edmonton in June. The question of the proposed alterations in the provincial marriage ordinance was discussed. There was a feeling that greater care should be exercised in the issuance of marriage licenses, so that by additional supervision there would be less danger of hasty or clandestine marriages.—THERE WAS a special service in All Saints' Cathedral, Edmonton, June 8th, for the Sunday school association. The preacher was the Rev. C. C. Carruthers, rector of Holy Trinity.

Diocese of Huron

ON JUNE 6th the fifth anniversary of St. John's Church, London, was observed. The announcement was made on this occasion, by the building committee, that the church debt was cancelled, the mortgage having been paid off in four years.—IT WAS hoped that the body of the late Lieutenant-Colonel Campbell Becher, commanding officer of the Seventh Fusiliers, who fell in action at Festubert, might be brought back from France for burial in his home city. Arrangements were made for a great memorial service in St. Paul's Cathedral, where he had worshipped as boy and man. It was found, however, that the remains could not be brought back to Canada.

Diocese of Kootenay

AT ALL SAINTS', Vernon, the parish hall is being prepared and equipped as a "Soldier's Rest Room," in preparation for the arrival of the Provincial military concentration camp. The hall will be open for the entertainment of the soldiers. Bishop Doull has taken up his residence in Vernon.

Diocese of Montreal

THE OLD historic Church of St. Stephen's, Lachine, commemorated the twenty-first anniversary of the choir June 24th. Archbishop Bond was among the former rectors of the parish, and another was Archdeacon Leach.

Diocese of Niagara

AT THE June meeting of the Hamilton local assembly of the St. Andrew's Brotherhood, when they were the guests of St. Stephen's chapter, Mount Hamilton, reference was made to the way in which St. Stephen's Church had been built up by some of the senior members of the Brotherhood.—THE LAST meeting of the diocesan board of the Woman's Auxiliary for the season was held in St. Luke's school room, Hamilton, June 2nd. Holy Communion was celebrated by the new rector of St. Luke's, the Rev. C. E. Riley. The babies' branch, with the two new branches now reported, gives a membership of 949. The vice-president spoke of the work being taken up during the summer by several branches for the soldiers.—IN REPLY to the Rev. E. J. Etherington's remarks, taking exception to that part of the Bishop's charge to the Synod dealing with the service of ordained clergy desiring to serve at the front as actual combatants, the Bishop's answer is given. He says that his views are practically the same as those of the Archbishops of York and Canterbury on this question. If a clergy-

man wanted to go as a combatant to the front, he would have to resign his charge, and what would be done about it when he returned would be for the Bishop's decision.

Diocese of Ontario

THE PREACHER at the annual meeting of the diocesan Woman's Auxiliary was Bishop Bidwell of Kingston. The financial reports were very satisfactory. The officers were all reelected.—THE CHURCH WOMEN'S SOCIETY of St. George's Cathedral, Kingston, have raised a sum of over \$300 for the Red Cross Fund.—THERE was a very good attendance at the choir supper in the parish hall of Christ Church, Belleville, June 10th.

Diocese of Ottawa

THE FIRST confirmation to be held by Bishop Roper in his new diocese was held in St. Margaret's, East View. The Bishop held an ordination in Christ Church Cathedral, Ottawa, on Trinity Sunday. Three men were ordered priests and one deacon.

Diocese of Quebec

BISHOP WILLIAMS has decided not to summon the usual meeting of the diocesan synod this year, in view of the fact that a special session was held less than six months ago, attended by a larger number of delegates than have ever before been present. The Bishop is of opinion that there is no business of such importance to be brought before the synod that it cannot wait for another year. He arranged to visit all the parishes and missions in the deanery of Coaticook in the early part of June, and later will start for his first visitation of the Gaspé deanery and Magdalen Islands.

Diocese of Rupertsland

AT THE recent meeting of the diocesan Woman's Auxiliary in Winnipeg, much sympathy and interest were excited when a letter was read from Miss Norah Matheson, daughter of the Primate, Archbishop Matheson, in which she stated that she desired to enlist for active service in the foreign field. She said that for years, since she was quite a little girl, it had been her ambition to do missionary work. She will be ready to take up any training or work set for her at the end of September.—THE REV. G. C. ROBINSON of St. John's College, Winnipeg, has gone to England for the summer with his wife, in order to be near their three sons, who are all serving at the front in France.

Diocese of Saskatchewan

CONFERENCES in the rural deaneries of the diocese will be held the last week in June and the first in July. Bishop Newnham and Archdeacon Dewdney hope to be present at the conferences, which will occupy about two days each.

Diocese of Toronto

THE INDUCTION of the Rev. T. W. Powell, D.D., as rector of Holy Trinity Church, Toronto, took place June 1st. Bishop Sweeny conducted the service. In the front seats of the nave were a large number of clergy in their robes, in addition to those in the chancel who were assisting in the service.—A CLUB for promoting social intercourse among the clergy, especially between those in the city and their brethren in the out-of-town parishes, held the first annual meeting June 7th in Toronto. It is called the Clerical Fourteen Club, because it was founded by fourteen clergy last year and now consists of five circles of fourteen members each. The retiring president, the rector of St. John the Evangelist, the Rev. J. Russell Maclean, announced that the membership had increased during the year and that a branch of the club, having for its object social study, is being formed in the diocese of Niagara. Principal Hutton of Toronto University was the chief speaker of the evening, taking for his subject "Some Minor Differences Between the Briton and the

German." Canon Davidson referred to the gallantry of the Canadian troops in the war.—THE LAST meeting of the season for the diocesan board of the Woman's Auxiliary was held June 7th in St. Aidan's parish, Toronto. A large number of bales were sent out during the month. Mention was made of the summer school to be held at St. Catherine's and at Belleville in the end of June.

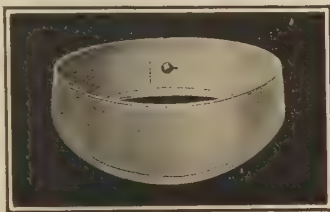
AN INTERESTING service was held in St. Clement's Church, Toronto, June 13th, when a large number of Boy Scouts, with representatives from all the various troops in the city, paraded to Morning Prayer. The provincial secretary of the association in his address gave an account of the wonderful work which has been done for the society during the past year. He mentioned that fifty boys who had marched in last year's parade were now at the front, doing their little bit for their country.—ST. STEPHEN'S, Toronto, is to have a new parish house.

EDUCATIONAL

(Continued from page 367)

together with other interesting mementos of the time, are to be attractively hung in Alumnae Hall, while the west corridor of the main building is now graced with fine life-size portraits of Bishops Otey, Polk, and Quintard. The Rt. Rev. Frances Key Brooke,

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D.D., Bishop of Oklahoma, delivered the address to the graduating class upon this eightieth anniversary of the founding of the school. The Bishops of Tennessee and Arkansas were in attendance upon the annual meeting of the trustees, the former being president of the board.

COMMENCEMENT WEEK for the Church schools in Faribault began on Sunday, June 6th, when the services at the Cathedral of Our Merciful Saviour were especially for these schools and the Rt. Rev. Paul Matthews, Bishop of New Jersey, and former Dean of the Cathedral, preached the baccalaureate sermon.

The graduating exercises at St. Mary's Hall were held on Monday, June 7th. At 11 o'clock Bishop Edsall and the chaplain, the Rev. E. E. Lofstrom, conducted services in the chapel. At 2 o'clock the commencement exercises took place in the gymnasium. The Rev. Irving P. Johnson, D.D., delivered the address. He took for his subject the class motto, "*Lux et Veritas*." Sixteen girls were graduated. At the close of the exercises Bishop Edsall presented the graduate crosses, founded by Bishop Whipple, and continued in his memory, to each member of the graduating class, and spoke of their influence upon the lives of those who receive them. He mentioned the fact that the fiftieth anniversary of the founding of the school would be celebrated next year, which would be the twentieth year of Miss Eells' principalship. The past year has been most successful and encouraging.

One of the pleasant features of the graduation was the gift of the class of 1915 to the school of a large picture, called "The Teacher." The original of the picture is a sculpture of Daniel Chester French, at Wellesley College. The subject of the picture is sometimes given as "Alma Mater," as it symbolically represents the influence of the school as guide and teacher.

At Shattuck the graduation exercises began on Monday morning at 10 o'clock, with services in the chapel. Afterward the cadets marched to the auditorium of the school, escorted by the First Regiment band. The address to the graduating class was delivered by the Hon. F. C. Stevens of St. Paul, who took for his theme "The Spirit of Our Institutions." The address was a fine exposition of the ideals of the American spirit and life.

All day of Tuesday, June 8th, was devoted to the "Old Boys." Shattuck has enjoyed a most remarkably fine year. The diploma of graduation was presented by Bishop Edsall to thirty cadets. Under Bishop McElwain, the rector, and Col. V. Stolbrand, the headmaster, and the efficient faculty, the school is accomplishing wonderful results.

The closing exercises of St. James' School took place on Tuesday, June 8th, at 10:30 A. M. The programme was brief. The Hon. Moses E. Clapp, U. S. Senator from Minnesota, delivered the address. The Rev. E. E. Lofstrom and the Rev. George C. Tanner, D.D., of Seabury Hall took part in the exercises. The certificate of graduation was presented to three boys by Headmaster Jenkins. Dr. Dobbin, the rector of the school, who was absent in California, sent a telegram of good wishes for the boys and the school.

ON MAY 30th, at five o'clock in the afternoon, the pupils and teachers of St. Mary's Hall, Burlington, N. J., assembled in the chapel of the Holy Innocents to hear the baccalaureate sermon, which was delivered by Dr. Shipman of the Church of the Heavenly Rest, New York City. His text was St. James 4:14, "What is your life?" It was an impressive and inspiring service. On the afternoon of May 31st the class play was given on the school circle. The day ended with an excellent recital by pupils of the music department, some of whom displayed remarkable ability. On Tuesday morning the com-

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mencement exercises were held in the study hall. The address was delivered by the Rev. Mercer G. Johnston, rector of Trinity Church, Newark, N. J. Following the address two selections were rendered by the glee club, after which the Rev. John Fearnley, the rector of the school, read the honor roll and presented the Ivy Leaf, the class shield, and the citizenship prize. Then came the valedictory and a chorus by the school. The diplomas were conferred in the chapel. The pupils entered dressed in white, singing "Holy, Holy, Holy." Then the Rev. John Fearnley offered the "bidding prayer," the prayer of Oxford and Cambridge, which has been used at St. Mary's Hall on each commencement day since the founding of the school in 1837. Diplomas were conferred upon twenty girls by the Bishop of New Jersey. After the exercises luncheon was served on the lawn, to the guests, the parents, and the school.

ST. MARY'S SCHOOL, Concord, N. H., closed a most successful year Saturday, June 19th. The graduation exercises were held in the gymnasium of the school and consisted of a religious service conducted by Bishop Parker, music, and an address on Womanhood by Miss Mabel Hill of Dana Hall School, Wellesley, one of the teachers who taught at St. Mary's at its beginning. Diplomas were conferred upon ten girls and a certificate upon one. Announcement was made by the Bishop of the leasing of a house near the buildings of the school to meet the demands which the growth of the school makes for more room. The sermon to the graduating class and the school was preached by the Rev. Arthur M. Dunstan of Tilton at St. Paul's Church, Sunday, June 20th. The school is already assured of a large attendance next year and is filling year by year a more important place in the Church life of the diocese.

BISHOP LLOYD and the Rev. F. M. Crouch will be among the lecturers at a conference on Religion to be held at the Union Theological Seminary from July 6th to 16th. The conference is under the auspices of the seminary in connection with the summer session of Columbia University. It is intended especially for ministers, directors of religious education, and religious workers, and will afford opportunity for the study and discussion of the results of recent scholarship and of methods for meeting present-day problems. Through the courtesy of St. Faith's House, 419 West One Hundred and Tenth street, New York City, residence is offered to a limited number of women students during the summer session. A course on Church History by the Rev. W. L. Bevan, Ph.D., will be given, together with informal conferences on devotional and practical subjects, for the benefit of those in residence.

OVER SIX HUNDRED friends and relatives were the guests of De Veaux College, Niagara Falls, N. Y., on Founder's Day, Saturday, June 19th, when the exercises were begun by the ringing of the chimes and service in the chapel. Bishop Walker made the address and awarded the diplomas. A drill followed, at which the cadets used Krag-Jorgensen rifles, obtained from the government, for the first time. After luncheon there was a drill of the Old Boys' Brigade under Col. Mighells Butler. The occasion was marked by the acceptance of the Charles Kennedy foundation of \$7,500.

THE ANNUAL service for graduating the nurses of St. Luke's Hospital, Duluth, Minn., took place at St. Paul's Church, May 24th, at 8 o'clock. The superintendent of the hospital, Miss Frances E. Smith, presented the graduates. The address was made by the president of the board, and also the diplomas were resented by him. Miss Frances Cameron, the superintendent of nurses, pinned the badges on the graduates. A reception followed in the guild room. The hospital has recently purchased an additional fifty feet

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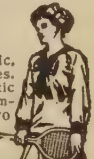
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SEVERAL CHANGES have been made in the faculty of Seabury Divinity School at Fari-bault, Minn. The Rev. James H. Young, rec-tor of Trinity Church, Tiffin, Ohio, has been elected to succeed Bishop Matthews as in-structor in Systematic Divinity. Warden Kramer will have charge of Old Testament work as well as of Homiletics. The trustees have authorized Dr. Kramer to solicit funds for the building of a new chapel.

THE CLOSING day exercises of Bishop Hop-kins Hall, Burlington, Vt., were held on the afternoon of June 20th. In the garden party, the school revived an old Jacobean masque, *The Vision of the Goddesses*, which was given at the court of James I. in 1604 by the "Queen's Most Excellent Majesty and Her Ladies." Following this was the service in the school chapel, consisting of the Bishop's address, the giving of diplomas, and Even-song. Three girls received diplomas, one for the completion of the general course, and two for that of the college preparatory work.

THE EIGHTY-SEVENTH commencement of Kenyon College occurred on Monday, June 14th. On Sunday the ordination sermon was preached by the Very Rev. H. P. Almon Abbott, Dean of Trinity Cathedral, Cleveland, from the text, "He lodgeth with one Simon a Tanner, whose house is by the seaside." Five men were ordained to the diaconate by the Bishop of Ohio. At the commencement exercises on Monday degrees were conferred upon the graduates of the college and semi-nary. Several honorary degrees were also conferred.

ST. FAITH'S SCHOOL, Saratoga Springs, N. Y., celebrated its twenty-fifth anniversary this year. On Sunday, June 13th, the Rev. H. P. LeF. Grabau, rector of Bethesda Church, delivered a sermon, in which he reviewed the history of the school and eulogized its founder, Miss Eleanor Shackelford. The ob-ject of this school is to provide education and a home for refined girls of limited means, to make them self-supporting and to send them out with the ideals of Christian womanhood.

The Magazines

AMERICA is strongly represented in the July number of the *International Review of Missions*. The foremost place is given to an article by Professor E. C. Moore of Harvard on "Some Aspects of the Relation of Missions to Civilization"; following his paper is one by Mr. Sherwood Eddy on "Chinese Students and the Gospel"; and later in the number Dr. Frissell of Hampton, Va., writes on "The Value of Industrial Education." The con-tinent of Europe is represented by Holland and Norway. Dr. A. M. Brouwer of Rotter-dam contributes a paper on "Christian Ethics as a Subject in the Preparation of Mission-aries," and Pastor Johannes Johnson, for-merly a Norwegian missionary in Madagas-car and now head of the Theological Seminary at the University of Christiania, gives "a chapter of experience" dealing with "The Importance of the Catechumenate." Of the British contributors, Bishop Willis of Uganda summarizes a lengthy statement in which African Christians in Kavirondo present the Gospel to their heathen friends; Dr. H. U. Weitbrecht, a member of the Committee on Work among Moslems appointed by the Edin-burgh Continuation Committee, discusses the life and work of Raymond Lull, the sixcen-tenary of whose death falls in June, 1915; a Scottish missionary records the success of a coöperative agricultural bank at Jalna in Western India, as an experiment in the edu-cation of the Church in the mission field, and the editor, under the title "Romance and Reality in Missionary Work," reviews the spiritual lessons of the work of the China

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Inland Mission, which holds its jubilee this year. The closing article is an extensive survey, mainly statistical and intended for reference work, of Roman Catholic missions in the Far East, the Dutch East Indies, and the Malay Archipelago. The section summarizing selected noteworthy articles from other periodicals is particularly full this quarter, and, notwithstanding the decrease in publishing as a whole, the annotated International Bibliography shows a scarcely diminished total of literature of value to the student of missions.

THAT THE papacy is exerting its whole influence on the German side in the present world-struggle there seems to be no doubt. The matter is fully set forth by Mr. Richard Bagot, writing in the May *Fortnightly Review* on "The Vatican and the War." "When the whole of the civilized world," he says, "is standing aghast at German brutality, greed, and bad faith, when every tradition of civilized warfare has been cynically broken and ignored by a nation boasting of its contempt for these traditions, when all the doctrines of Christ have been cast in the dust to be replaced by those of Baal—it is not a little shocking to find that in only two spots in Europe are those outrages upon our Christian civilization applauded and approved, namely, in Constantinople, and in the Vatican and among those connected with it." There are less than half a dozen Cardinals, and those not the most authoritative, who are not entirely pro-German and anti-British. In the clerical press it is pointed out that "the war is a war of socialism and democracy waged by England on the forces of law, order, civilization, and recognition of legitimate authority as represented by Germany. In no one of these publications is there to be found a single word of protest against the horrors enacted in Belgium and France." Anything beyond the Pope's platonic platitudes would offend Germany. Professor J. B. Firth in the same magazine discusses "The Partition of Asia Minor." A part will go to Greece, another part to Italy. Syria will fall to France. Palestine might properly go with Egypt, as it has so often in the past, but England does not want it and it may better be given to France. The idea of giving it to the Jews is fantastic. "It is no more a practical proposition to recreate the Kingdom of Judea than it would be to recreate the Kingdom of Armenia or the Empire of the Hittites." Prof. Firth concludes: "There is no room for clemency to the Turk. His past record is infamous, and he decreed his own destruction when he sold himself to his German paymaster."

NO FAIRER or clearer statement about the German nation and character has been written than in Frederic C. Howe's article in the July *Scribner* on "The Background of Modern Germany." He has lived and studied there, and is now Commissioner of Immigration at the Port of New York. Mr. Howe says feudalism is responsible for the spirit that dominates the nation: "The old feudal class is the ruling class. It fills all the higher offices of the state. From it come the chancellors and ministers of the empire. It officers the army and navy. It makes public opinion and controls legislation. The feudal class is society. But this class is not Germany. It has little interest in or sympathy for the Germany which many Americans know and love."

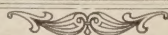
THE BOND between Christians, making it their duty to pray each for his brother, and the duty of those who are anyhow in authority, to "reprove, rebuke, exhort" without fear; those, I say, who are in authority, for otherwise the office of censurer and reprove is too grave for any person to presume to take it lightly on himself.—*Keble.*

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